Tanner. 660.

A LITTLE MANUAL OF THE POOR MANS DAYLY DEVOTION.

Collected out of ſeverall pious and approved Authors

By W. C.

THE THIRD EDITION.

In which are added the Jeſus Pſalter, with a Letany of our Saviour's Paſſion; as alſo a Treatiſe of the devotion ~~of the devotion~~ of the Beads and Roſary; by the Author.

Piety is profitable for all things, having the promiſſe of the life that now is, and of that to come. 1. to Timothy ch. 4. V. 8.

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AVEC PRIVILEGE DV ROY.

Thom. Tanner

BIBLIOTHECA·BODLEIANA
DOMINUS
ILLUMINATIO
MEA

IHS

THE EPISTLE DEDICATORY.

EARE Catholique Brethren, who by God's order, and disposition are to gayn your livelyhood by honest labour and industry. To you I lately addressed

a first edition of this litle Manuall, in a tyme when it having pleased God to visit me with great infirmities, I had not oportunity to digest the contents thereof into so good a usethod, as I desir'd. Having now therefore carrefully reviewd it; I again offer it to you in a second edition, wherein I have endeavored to repair the faults of the former; by reducing the devotions of it into better order, that so it may be more gratefull and profitable to you.

I have chosen to present this litle worke to you principally (my dear Brethren) for although they whom the divine Providence *has plac'd in a higher condition, are more plentifully furnisht with books and other helps for their instruction; yet you may comfort your selves, that the goodnesse of God is so great, as to accept your faithfull endeavours, according to your capacity, and so as that*

you love and ſerve him religiouſly in your feverall vocations here upon Earth, your reward will be no leſſe then theirs in Heazen.

Great are the prerogatives of the poor: who was poorer then Lazarus who lay at the gate of the Rich Glutton full of ſores and ulcers, ſuffering hunger, cold, and all kind of neceſſities? yet his patience and conformity to the divine will in thoſe his afflictions, obtayned him the glery to be canoniz'd by Jeſus Chriſt himſelfe; whilſt the preſumptuous rich Man, clad in purple garments, and boaſting in the aboundance of wealth and temporall felicity, was caſt down into thoſe horrid flames, where he ſhall never ceaſe to be tormented.

Whoever with poor Lazarus will enter in at Heaven gate; muſt ſtoop very low. The greateſt Princes, if they pretend to eter-

nall riches, muſt, in preparation of mind, be ready to renounce all temporall commodities, and become poor, at leaſt in ſpirit. How many holy Patriarchs and great Princes in the old Teſtament (even in a time when temporall riches were accounted amongſt Gods greateſt benedictions) have verifi'd this doctrine? of this number were Abraham, Iſaac, Jacob, Joſeph, Job, and David; of which ſome became poor in effect, but all in affection; and in ther abonndance of riches maintain'd ſo perfect a purity of hart, and ſo holy a ſubmiſſion to the divine orders; as cherefully to forſake their houſes, Country, ſubſtance, children, and whatſoever was moſt deare to them, as ſoon as God was pleas'd to ſignify his bleſſed pleaſure to them for that purpoſe.

King Salomon that wiſe ſon of David, pray'd equally againſt

abounddance of riches, and beggery, deſiring the divine goodneſſe to afford him onely what was neceſſary for his lively hood. And ſince the Evangelicai law, wherein our B. Maſter ſo declared himſelfe in favour of poverty; how many Emperours, Kings, Empreſſes, Queenes and other Princes have not only forſaken their riches, honours, and power in affection, but actually layd down their crowns at the foot of the Croſs, to embrace a ſtate of poverty.

This is the ſtate wherein is hath pleas'd the divine providence to place you (my dear Countrymen) and which you may make truly happy to your ſelves by accepting it with a holy ſubmiſſion, indifference of mind, and ſo perfect a conformity to God's bleſſed pleaſure as that if he ſhould pleaſe to reduce you to an extremity of poverty, and miſerie like that of his holy ſervant Iob, you would enter

into the ſame diſpoſition wherein that holy Patriarch was, when he ſaid: Our Lord gave, and our Lord has taken away, his bleſſed name be prays'd; *as well for the one as the other.*

But aſcending from the ſeruant to our Maſter, from the diſciple, to our B. Lord; letvs conſider our diuine Redeemer himſelfe employing the greateſt part of thirty yeares time in the exerciſe of the trade of a Carpentrr, with his holy foſter-Father S. Ioſeph. O diuine Patterne, ô happy encouragement for ſuch amongſt you (my dear Contrymen) as gain your liuelyhood by honeſt labour! when you work in your ſeuerall vocations, contemplate this bleſſed workman, working with you, and let this conſideration animate you to worke cherefully and faithfully, as in his holy company.

And to shew how proper a diſpoſition powerty is to receiue holy

impreſſions; you may obſerue that when S. Iohn Baptiſt ſent his Diſciples to our ſame bleſſed Lord, to inform themſelues whither he were the Meſſias, or no; one of the marks he gaue them, whereby to prooue himſelfe to be truly ſo, was, the Poor receiued the Goſpel; which shew'd alſo that he had the Poor in ſpeciall recommendation.

Since therefore by theſe holy documents of our Lord and Maſter; ſince by his own life and example, and by that of his choiſeſt ſeruants, we are aſſured how gratefull the Poor are to him: yea ſince we vnderſtand from his own ſacred mouth, with what difficulty the Rich enter into the kingdome of Heauen, you who are in this honeſt ſtate of Pouerty, ought greatly to comfort yourſelues, in your condition, reſting aſſured, that if God had foreſeen that riches would haue more conduced to your

ſaluation, he would haue giuen you aboundance; ſince it was as eaſy to his infinite power to haue made you the richeſt Princes, as the pooreſt Artizans.

I will end this Epiſtle with this little advertisement. If peraduenture extremity of pouerty prouoke any of you to impatience; you are to conſider, whither this condition be befalne you by Gods holy order and diſpoſition, without hauing contributed to it by ſome ill conduct of your own; if ſo, you are to receiue it as a portion allotted you by his diuine Prouidence, for your ſaluation; conforming your ſelues to it with holy Lazarus, and promiſing your ſelues to be comforted one day, as he vas. But if by your own diſorders, you haue drawn it vpon you; you ought to ſuffer it patiently in penance and ſatisfaction for your ſins. Howeuer it be, bleſſ God in your Pouerty, loue him feruently, ſerue him faithfully,

beleeue his deſigne in making you poor was to render your ſaluation more eaſy; ſince thoſe who haue great poſſeſſions, like the young man in the Goſpel, forſake them with great anxiety. Fare well, and in your prayers remember,

Your truly affectionate and dearly wellwishing Countryman. W. C.

Robart ffox departed
of a monday morning
at three of the Clock it
being the 12 day of
October 1696
I pray god have
Mercy of his poore
Solle Amen

AN ADVERTISMENT.

DEAR Christian Reader, you are to obserue, that in this Little Manual of deuotions, besides vocal prayer, you will find intermixed seuerall other pious exercises for the holy employment of a vertuous soul: as spirituall cogitations, where vpon happily to busy her mind, either by day, or night, as fit occasion shall be offered, Spirituall aduises, Pious reflections, as well for the embracing of vertue, as flying vice; and may be vsed also for the subject of so many profitable Meditations, by such as haue leasure and disposition for it. An exercise also for practising the Acts of the most necessary vertues, Holy Maxims pronounced by Jesus Christ; and how different

they are from the maxims of the world; Aſpirations, and jaculatory prayers, Breif Meditations for each day in the week. A profitable Exerciſe containing a preparation to death, with the Recommendation of the ſoul, in english: all which may ſerue for pious entertainement of the vertuous ſoul with pleaſing, and profitable diverſity of pionſly employing her ſolitary thoughts according as time and leaſure shall giue occaſion, reſpectiuely to make vſe of them for the greater encrease of true piety and deuotion. And finally it concludes with the Jeſus Pſalter, with a profitable declaration of the ſeuerall myſteries contained in the Roſary, and in what manner the Beads are to be ſaid with moſt fruit and deuotion. All which ſeuerall ſorts of deuotion, are truly prayer; they being directed with a pure intention to praiſe God, as ought to be whatſoever we doe:

for therby we doe properly *allwayse pray*, as Jesus Christ commands vs *Luke* 18. and *without intermission*, saith S. Paul 1. *Tim.* 5. which cannot be vnderstood of continuall vocall prayer: yea deuout eleuations of our harts vnto God (according to S. Jo. Damascen) are properly, and most truly prayer.

The ſumme of the Chriſtian Catholick faith.

I Beleeve in God the Father Almigty, Creatour of Heauen and Earth.

And in Jeſus Chriſt his onely ſonne our Lord.

Who was conceived by the holy Ghoſt, born of the Virgin Mary.

Suffered under Pontius Pilate, was crucified, dead and buried.

He deſcended into Hell, the third day he roſe again from the dead.

He aſcended into Heauen, ſitteth at the right hand of God the Father Almighty.

From thence he ſhall come to judge the quick, and the dead.

I beleeue in the Holy Ghoſt.

The holy Catholick Church, the communion of Saints.

The forgiueneſſe of ſins.
The reſurrection of the body.
And life euerlaſting. Amen.

Our Lord's Prayer.

OUr Father which art in Heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth, at it is in Heauen. Giue vs this day our dailybread. And forgiue vs our Treſpaſſes, as we forgiue them that treſpaſſe againſt us. And lead vs not into temptation. But deliuer vs from euill. Amen.

The Angelical ſalutation.

HAil Marie full of grace, our Lord is with thee. Bleſſed art thou amongſt women. And bleſſed is the fruit of thy womb Jeſus.

Holy Mary, Mother of God, pray for vs ſinners, now, and in the hour of our death. Amen.

The ten Commandements.

I am the Lord, thy God &c.

1. Thou shalt haue no other Gods before me.
2. Thou shalt not take the name of God in vaine.
3. Remember to keep holy the Sabboth day.
4. Honour thy Father, and thy Mother.
5. Thou shalt not kill.
6. Thou shalt not commit Adultery.
7. Thou shalt not ſteal.
8. Thou shalt not bear falſe witneſſe againſt thy neighbour.
9. Thou shalt not deſire thy neighbours wife.
10. Thou shalt not couet thy neighbours goods.

The ſeuen Sacraments.

1. Baptiſme.	*Math.* 28.
2. Confirmation.	*Iohn.* 7.
3. Euchariſt.	*Math.* 29.
4. Pennance.	*Iohn.* 20.
5. Extream Vnction.	*Iames* 5.
6. Holy Order.	*Math.* 26.

7. Matrimony. *Math.* 29.

The Three Theological vertues.

1. Faith. 2. Hope. 3. Charity.

The Four Cardinal vertues.

1. Prudence. 2. Juſtice. 3. Temperance. 4. Fortitude.

The Seuen gifts of the holy Goſt.

1. Wiſdome.
2. Underſtanding.
3. Counſel.
4. Fortitude.
5. Knowledge.
6. Godlineſſe.
7. The fear of our Lord.

The Twelue fruits of the holy Goſt.

1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodneſſe. 7. Longanimity. 8. Mildneſſe. 9. Faith. 10. Modeſty. 11. Continency. 12. Chaſtity.

The Preceps of Charity.

Thou ſhalt loue the Lord thy God with thy whole hart, and with thy whole ſoul, and with all thy ſtrength, and with all thy mind;

and thy neighbour as thy ſelf.

The Commandments of the Church.

1. To keep certaine appionted days holy, without ſeruile works, and in hearing Maſſe.
2. To keep faſt and abſtinence, certaine dayes appointed.
3. To pay tithes to the Paſtors of the Church.
4. To Confeſſe to their Paſtor, at leaſt once a year; or to an other with his licence.
5. To receiue the bleſſed Sacrament at Eaſter, or there about.
6. To which many doe adjoyne, not to marry at certaine tymes forbidden; nor within certaine degrees; nor priuatly without witneſſe.

The works of mercy corporall.

1. To feed the hungry.
2. To giue drinke to the thirſty.
3. To cloath the naked.

4. To visit, and ransome Captives.
5. To harbour the harbourlesse.
6. To visit the sick.
7. To bury the dead.

The works of mercy spiritual.

1. To correct the sinner.
2. To Instruct the Ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear patiently injuries.
6. To forgiue all wrongs.
7. To pray both for the quick, and the dead.

The eight Beatitudes.

1. Blessed are the poor in spirit: for theirs is the kingdome of Heauen.
2. Blessed are the meek: for they shall possesse the Land.
3. Blessed are they that mourn: for they shall be comforted.
4. Blessed are they that hunger and thirst for righteousnesse; for they shall be filled.

5. Bleſſed are the mercifull: for they shall find mercy.
6. Bleſſed are the clean of heart, for they shall ſee God.
7. Bleſſed are the peace-makers: for they shall be called the children of God.
8. Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake: for theirs in the kingdome of Heauen.

The 5. ſenſes of the body.

1. Sight. 2. Smelling. 3. Hearing. 4. Taſting. 5. Touching.

The 3. faculties of the ſoule.

1. Memory. 2. Vndeſtanding. 3. and Will.

The offices of Chriſtian juſtice.

To decline from evill, or ſin: and to doe good, or the duty of Juſtice.

Of ſin.

Sin is double. Originall, or Actual, Mortal, or Venial.

7. *Capitall ſins, commonly called mortal, or deadly ſins.*

1. Pride. 2. Couetouſneſſe. 3. Lechery. 4. Wrath. 5. Gluttony. 6. Enuy. 7. Sloath.

The 7. contrary vertues.

1. Humility. 2. Liberality. 3. Chaſtity. 4. Meekneſſe. 5. Abſtinence. 6. Patience. 7. Deuotion.

Sins againſt the Holy Ghoſt.

1. Preſumption of Gods goodneſſe. 2. Deſpaire in his mercy. 3. Impugning truth more freely to ſin. 4. Enuying an other mans ſpirituall good. 5. Obſtination in ſin. 6. To die in final Impenitency.

4. *Things crying to Heauen for vengeance.*

1. Wilfull murther. 2. Sin of Sodomie. 3. Oppreſſion of the poor Widows, and fatherleſſe. 4. Defrauding Labourers of their wages.

9. *Wayes of being accessory to an other mans sin.*

1. By Counselle. 2. by Commandment. 3. by Consent. 4. by Prouocation, or Leading others. 5. by praise or flattery. 6. by concealing the faulty. 7. by partaking. 8. by holding our peace, and not speaking unto such as be under our charge. 9. by dissembling, or not finding fault, or hindring when we may, or have charge.

3. *Kinds of good works.*

1. Almes deeds, or works of mercy. 2. Praying. 3. Fasting.

3. *Euangelicall Counsels.*

1. Voluntary pouerty. 2. perpetual Chastity 3. Entire Obedience.

The 4. Last things.

1. Death. 2. Judgement. 3. Hell. 4. Heauen.

THE

A LITTLE MANUAL OF THE POOR MAN'S DAYLY DEVOTION.

Containing ſeveral exerciſes of piety; as time and fit occaſion may require.

An exhortation to prayer.

ST Thomas gives this ſolid reaſon for the great neceſſity of prayer; that God by his Divine order and Providence, from all Eternity hath determin'd to beſtow vpon ſouls,

what in time he affords them, by prayer: as alſo that thereby he hath meaſured the ſalvation, the converſion, and perfection of ſoules. For euen as he hath diſpoſed, by plowing and cultivating the ground, to afford vs abundance both of bread and wine, and other neceſſaries for the life of Man: ſo hath his Divine diſpoſition ordained to communicate his graces and heavenly gifts to our ſouls, by this Good means of holy prayer. For to receive of him, hee firſt requires, that we should ask; to find, that we should ſeek; and that we knock before the door be opened to let vs in. So that prayer is the proper means, and conduit wherby God ſupplies our neceſſities, relieues our pouerty, and replenisheth vs with grace and benefits.

Math. 7.

By this we ſee our great neceſſity of betaking our ſelues unto prayer; which is compared by the holy Fathers to Jacob's Ladder reaching

Gen. 21.

from Earth to Heaun, and the Angels descending and ascending byit. S. Augustin calls prayer, the key of Paradise, which opens to all the treasure of God: *oratio justi clavis est cœli; ascendit precatio, & descendit Dei miseratio.* Yea prayer is to the soul as is bread to the body, saith he. All men have as much need of prayer, saith S. Chrysost. as plants have of water; nor is it possible for us to bring forth the fruits of piety, saith this great Saint, unless our hearts be well watered with prayer.

A Morning exercise of holy prayer.

AS soon as you awake in the morning, endeavour to raise up your first thoughts to God with thanksgiving for having preserved you that night, and afforded you the good beginning of a new day, wherein to labour for his glory, and

for your own ſalvation, by the amendment of your life, and better ſerving his Divine Majeſty.

Having taken ſufficient reſt, and your uſuall repoſe; being hindred by no juſt cauſe, nor indiſpoſition, unleſs it be meer ſluggiſhneſs, which would rob you of pretious time (wherof for every moment we muſt give an exact accompt to God) endeavour to ſurmount all ſinfull ſloath, by offering that act of mortification to God, as your firſt fruits of that new day, moſt juſtly due to him: and immediatly raiſing up your ſelfe and making the ſign of the holy croſs, ſay:

In the name of our Lord Jeſus Chriſt crucifi'd I doe riſe; he bleſſe me, gouvern me, and confirm me in all good works, this day and evermore; and after this mortall life bring me to life everlaſting. Amen.

Here make to God a morning oblation of all your thoughts: words, and

deeds of that day. And in particular resolve carefully to avoid that sin to which you find your selfe daily most subiect to fall into.

Having now made your self ready, kneel down devoutly in your place of prayer before a Crucifix, or some devout picture, therby the better to fix your thoughts upon piety: and there humbly adore the Divine presence of God, acknowledge your own vilenesse and render him most humble thankes for all his gracious benefits. Crave humbly his grace to preserve you that day from all sin, and to enlighten your Understanding to know his blessed wil, and his divine help to performe the same.

Come holy Ghost replenish the hearts of thy faithfull, and kindle the fire of thy divine love in them.

Illuminate our minds, O Lord, we beseech thee, with the light of thy cleerness, that we may see what we ought to doe, and have power to accomplish those things

which be rightfull; through Christ our Lord. Amen.

Prevent, we beseech thee. O Lord, our actions by thy holy spirit assisting, and in helping forward prosecute them, that all our prayers and workes may begin always from thee, and begun by thee, may so be ended. Through our Lord Jesus and mercifull Redeemer. Amen.

Our Father, &c. Hail Mary &c. I beleeve in God, &c. *All as above.*

I Confess me to Almighty God. To the blessed Virgin Mary. To blessed S. Michaël the Archangell. To blessed S. John Baptist. To the holy Apostles S. Peter, and S. Paul, and to all the Saints in Heaven that I have grievously sinned, in thought, word, and deed. Through my fault, through my fault, through my most grievous fault. Therfore I Beseech the blessed Virgin Mary, blessed S. Michael the Archangell, blessed S. John Baptist, the holy Apostles

S. Peter and S. Paul, and all the Saints in Heaven to pray vnto our Lord God for me.

Almighty God have mercy upon us, annd all our ſinnes being forgiven, bring us to everlaſting life. Amen.

Almighty and mercifull Lord, give unto us pardon, abſolution, and remiſſion of all our ſins. Amen.

Vouchſafe O Lord, to keepe us this day without ſin; be mercifull unto us, let thy mercy, O Lord, be upon us, even as we have put our truſt in thee.

O Lord hear my prayer.
And let my cry come to thee.

O Father Almighty, who haſt brought us to the beginning of this new day, ſave us by thy power; to the end that we fall not this day into ſin; but that our words, our thoughts, and works may be directed to execute thy juſtice, through our Lord Jeſus Chriſt. Amen.

A devout recommendation to be uſed every morning.

I Adore, bleſſe, and glorify thee, O holy Trinity, God Omnipotent, Father Son, and holy Ghoſt. Behold I offer up my ſelfe to thy Divine Majeſty. Take from me, I beſeech thee, and from all faithfull Chriſtians whatſoever diſpleaſeth thee, and give unto vs that which is gratefull in thy ſight; and grant that we may become ſuch as we are commanded to be.

I recommend unto thee, O Lord, my ſoul, my body, my wife, my children, my Father and Mother, my brothers and ſiſters, my kindred and benefactors, friends and enemies, and all thoſe who have recommended themſelves to my prayers, or for whom I am bound to pray. I commend unto thee the holy Catholique Church; grant O Lord that euery one may know,

thee, that all may worship, honour, and reverence thee, all may loue thee, and likewiſe be beloued of thee. Thoſe wo erre, reduce and bring againe into the way: Deſtroy all falſe ſects and hereſies; convert all to the true faith; grant, O Lord thy peace, let thy holy will de done, comfort and help all who are in tribulation and miſery, as well Spirituall, as corporal. Grant, O Lord, unto the living grace, and to the faitfull ſouls departed, mercy, and everlaſting reſt.

A recommendation to God.

INto the hands of thy infinite mercy, O Lord, I commend my ſoul and body, my ſenſes, my words, my counſels, my thoughts, my works, and all my actions, with all the neceſſities of my body and ſoul, my converſation, my death, and reſurrection with thy Saints, and happy elect. Amen.

A recommendation of our ſelues to the bleſſed Virgin Mother of God. To the Angels and Saints, out of S. Auguſtin, chap. 40 of his medit.

O Marie Mother of God our Lord and Saviour Jeſ. Chriſt, thou ſacred and unſpotted Virgin, vouchſafe to make interceſſion for me unto him, who made thee a worthy temple for himſelfe te inhabit. O S. Gabriel, S. Raphael, O holy Quires of Angels, and Archangels; of Patriarks and Prophets; of Apoſtles, and Evangeliſts; of Martyrs and Levites; of Monks and Virgins; and all ſuch as have lived righteouſly. I beſeech you (even for his ſake by whom you have been elected, and in whoſe contemplation you have ſo much delighted, that you will be pleaſed to pray for me a poor ſinner unto him our God, that I may be delivered

from the furious jawes of the infernal Fiend, ant from that death which shall never end. Amen.

A devout Prayer to our Lord Jesus.

O My divine and most mercifull Redeemer Jesus, Son of God, and of the glorious Virgin Marie, who dying for all mankind, and me, the third day didst rise againe. I beseech thee, dear Lord, have mercy on me, a vile ād wretched sinner, but yet thy creature; and for thy bitter Passion, save and keep me from all perils bodily and ghostly; and especially from all things that may turn to thy displeasure. And eith all my hwart I thank thee, most mercifull Lord, for the many mercies thou hast shewd me in the great dangers I have past both in body and soul; ang as thy grace and endless goodnesse hath alwayes kept and saved

me, from the hour of my birth, until this day; ſo Lord, I beſeech thee, that thy mercy may continue my ſafety. And for my many offences, and great ingratitudes of my ſinful life, I humbly aske mercy. And for that I cannot lead ſuch a life, as it becometh thy ſervant, I humbly proſtrate and cry: *God be merciful to me a moſt wretched ſinner.* And I humbly thank thee, moſt gracious Lord, for the multitude of Divine benefits whic thou haſt more largely beſtowed on me, then upon many others, who have much better deſerved them, then I. Wherefore, moſt gracious Lord, I humbly thank thee, rendring all honour and praiſe to thy holy name: who liveſt and raigneſt God, world without end.

A Prayer to perſever in goodneſſe.

GRant, O Lord Jeſu, that I may perſever in good purpoſes, and in thy holy ſervice untill

my death: and that I may now, this preſent day perfectly begin; for it is nothing that hitherto I haue done.

A prayer to our Angelguardian.

O Angel of God, who art my keeper, illuminate, guard, rule, and govern me this day, by the ſupernal piety committed to thee. Amen.

Our Lord bleſſ us, and defend us from all euill, and bring us to eternall life. And the ſouls of the faithfull, through the mercy of God, reſt in peace. Amen.

A bleſſing.

THe peace of our Lord Jeſus Chriſt, the vertue of his ſacred paſſion, the ſign of the holy Croſſ, the integrity and great humility of the bleſſed Virgin Mary, the bleſſing of the glorious Saints, the

keeping of the happy Angels, and the ſuffrages of all the choſen of God, be with me, and between me and all mine enemies, now and in the hour of my death, ſweet Jeſu. Amen.

The Almighty and mercifull God, the Father, Son, and Holy Ghoſt bleſſ and keep us now, aud ever more.

When at morning, noon, and evening you hear the Ave-Mary-bel ring, ſay.

THe Angel of God declared unto Mary, and shee conceived of the Holy Ghoſt.

Hail Mary full of grace, &c.

Behold the hand-maid of our Lord, be it unto me according to thy word.

Hail Mary full of grace, &c.

And the Word was made flesh and dwelt in us.

Hail Mary full of grace, &c.

The Prayer.

VOuchſafe, we beſeech thee, O Lord, to pour forth they grace into our hearts, that we, who know the Incarnation of Chriſt, thy Son (the Angel declaring it) may be brought by his holy Croſſ and Paſſion unto the glory of his Reſurrection, through the ſame Chriſt our Lord. Amen.

The ſouls of the faithfull, through the mercy of God, reſt in peace. Amen.

Be mindfull to ſay this holy devotion thrice every day. In the morning, in gratefull memory, and adoration of that divine Myſtery of the glorious Reſurrection of our Redeemer Ieſus Chriſt.

At midday, in memory and adoration of his bitter death and Paſſion.

And at the Evening, in memory

and adoration of the Incarnation of the Son of God in the womb of the pure and immaculate ever Virgin.

Certain generall advertiſments much conducing to Chriſtian perfection; and may help, to entertain good thoughts in our mind all the reſt of the following day, after our morning Prayer.

THink often upon the moment of this life, whereon depends Eternity.

Call frequently to mind, that thou art placed in his world for no other end, but by ſerving God to ſave thy ſoul.

Remember that thou art always in the preſence of God, and raiſe often thy heart unto him.

Obſerve not the imperfections of other perſons; but think rather of amending thy own.

Judge rashly of no body, nor give any willing ear unto the detractor.

Let no dryneſſ nor barre neſſ in devotion cauſe thee to omit any accuſtomed exerciſe of piety.

Doe all thy actions with a pure intention for the glory of God.

When thou heareſt the clock to ſtrike, ſtirr up ſorow for thy ſins; beſeeching God to have mercy on thy ſoul at the dreadfull hour of death.

Be not ſingular in thy exteriour devotion, leaſt ſome inward vanity may outwardly appear thereby.

Neglect not divine inſpirations which God shall give for the amendment of thy moſt habitual and daily ſins.

When thou art aſſaulted with any dangerous temptation, Croſſ thy heart, in token that thou humbly craveſt Gods grace, and diſavow the ſin which that ill thoght ſuggeſts to thee.

Be not forward to contradict others: and if thou be contradicted grow not angry thereat; but only mildly make answer: *that so is thy opinion.*

Vertue and true resignation to the will of God, consists not in words, but in real deeds and actions.

An Evening Exercise for Prayer before bed.

IT being now time to repose your self, retire to the place of prayer, and in the presence of God devoutly upon your knees there adore his divine Majesty, aknowledging your owne vnworthinesse, render him most humble thanks for all his gracious benefits; beseech him to preserve you that night from all sin. And fixing the interiour sight of your soule upon Gods infinite greatnesse and Majesty, and upon your owne baseness, abjection, and indignity; say as

in the morning Exercise.

In the name of the Father, and of the Son; and of the Holy Ghost. Amen.

Blessed be the holy, and undevided Trinity, now and for ever more. Amen.

Our Father, &c. Hail Mary, &c. I beleeve in God, &c. I confesse me to Almighty God, &c. all as in the morning prayer.

Almighty God have mercy upon us; and all our sins being forgiuen; bring us to everlasting life. Amen.

Omnipotent and mercifull Lord, give unto us pardon, absolution, and remission of all our sins. Amen.

I most humbly thanke theee, my great God, who has created me of nothing, and redeemd me with thy precious blood; made me a member of the Catolick Church, and graciously provided for me all necessaries both for body and soul.

For all which, as also for thy so

frequent heavenly inſpirations, Sacraments, and ſacrifices; as alſo for ſo many other means for my ſalvation; from the bottome of my heart and with all the powers of my ſoul, I render thee, my loving God, moſt humble thanks, beſeeching all the holy quires of Angels, and all the bleſſed Saints in thy celeſtiall kingdome, that they vouchſafe to ſupply my deficiency in praiſing, adoring, magnifying, and extolling this thy great mercy and infinite goodneſſ towards me.

Almighty and everlaſting God, I yeeld thee moſt harty thankes for that thou haſt vouchſafed of thy great mercy and goodneſſe to preſerve me this day from all evill. And I alſo beſeech thee, for thy bitter death and paſſion, moſt mercifully to forgive me, a wretched ſinner, all my offences, which I have this day cõmitted, by thought, word, and deed; and hereafter to preſerve and keep me from all

danger, as well of body, as of soul; to the end I may rise againe in health, to praise thy glorious name, and joy fully to serve thee in thankes-giving with a chast body, and clean heart. Amen.

O Lord God, and my heavenly Father; for as much as by thy divine ordinance, the night approacheth, and time requireth that we give our selves to bodily rest; I yeeld unto thee most harty thankes for thy great loue, wouchsafing to preserve me this day from the danger of all enemies, to give me my health, to feed me, and afford me all necessaries for the comfort of this my mortall life. I most humbly beseech thee, for thy blessed Son Jesus sake, that thou wilt mercifully forgive me all that I have th s day committed against thy fatherly goodness, by thought, or word, by deed, or by omission, and that thou wilt vouchsafe to shadow me this night under the safe wings

of thy Almighty power, and defend me from Sathan, and all dangerous aſſaults; that neither he, not any of his miniſters have power either over my body, or ſoul. But that, although my body enjoyeth ſleep, yet my ſoul may watch unto thee, deligth in thee, and ever more praiſe thee: that when the comfortable light of the day retourneth, according to thy good appointment, I may riſe againe with a faithfull ſoul and undefiled body, and ſo afterwards behave my ſelfe all my life according to thy bleſſed will and commandment, by caſting away the works of darkneſſ, and putting on the armour of light; that men ſeeing my good works may be moved to glorify thee, my heavenly Father, who with thy only begotten Son our louing Saviour, and the holy Ghoſt, liveſt and raigneſt one true and everlaſting God, world without end. Amen.

A Prayer to our B. Lady and to her divine Son Ieſus.

O Benign and mercifull Virgin Mother, moſt meek, moſt mild and gracious; obtain for us, O B. Lady, grace and ſtrength to withſtand and overcome all our enemies, ghoſtly and bodily, viſible and inviſible: that after the courſe of this ſhort life, we may by thy gracious help attaine everlaſting life in the kingdome of Heaven; where we may with thee, O B. Virgin, ever more dwell, and with all the holy Angels, and Archangels, Patriarks, and Prophets; Apoſtles, and Martyrs; Confeſſors, and Virgins; worship, glorify, and magnify our divine Redeemer, and bleſſ and praiſe thee, O ſacred Vir- gin, in everlaſting bliſſ without end. Amen.

O Lord Jeſus Chriſt, the glory of the Father, the orient beauty of

eternal light, and bright mirrour without ſpot or deformity; I humbly beſeech thee, by thy ſacred divinity to grant me this night chaſtity of mind, cleaneſſ of heart, ſimplicity of ſpirit, and ſincere purity of body and ſoul.

O ſweet and moſt mercifull Jeſu, mortify in me all vices, diſordered motions, and unruly paſſions: take away from me whatſoever is vnlawfull, inordinate, or unpleaſing in thy ſight; and give me a heart according to thine owne, right, ſimple, pure and godly; and deliver and keepe me from all ſin.

O moſt louing Jeſu, I offer unto thee my body, my ſenſes, and all the powers of my ſoule, and whatſoever I am; to be moderated, kept, governed, and poſſeſt by thee.

O good Jeſu, preſerve me from all vicious, vain, or proud cogitations, and unchaſt affections; grant that I may ſincerely ſeek thee alone, and that in thee only

only I may take my reſt. Amen.

A Payer to our good Angel.

O Bleſſed Angel, who art my keeper, defend, aid, and guard me from all inuaſions, and aſſaults of the deuil, whereſoeuer I be; either waking or ſleeping; driue away from me all the temptations of Sathan, and by thy prayers obtayn at the hands of the Almighty, that he may haue no place in me. Amen.

An euening prayer.

ALmighty and euerlaſting God, I yeild thee moſt humble thanks for that thou haſt vouchſafed of thy great mercy and goodneſſe to preſerue me this day from all euill. And I doe beſeech thee for thy bitter death and paſſion, moſt mercifully to forgiue me, a wretched ſinner, all my offences

this day committed by thought, word, or deed, and to preſerve and keep me from all danger both of body and ſoul; to the end I may riſe again in health to praiſe thy glorious name; and joifully to ſerve thee in thanks-giuing with a chaſt body, and clean heart euer after, all the days of my life.

A prayer to obtain a happy and bleſſed death.

O Liuing Ieſu, the well-ſpring of pitty, and foutain of endleſſ mercy, I humbly beſeech thee to giue me grace ſo to ſpend this my tranſitory life in vertuous and holy exerciſes, that when the day of my death ſhall come; though I feel pain in my body, yet I may find comfort in my ſoul, and with faithfull hope of thy mercy, in due loue towards thee, and charity towards all others, I may through thy grace depart hence out of this

vale of miſery, and haſten to that glorious country, wherein thou haſt bought vs an inheritance for euer with thy moſt precious blood. To thee therefore, my divine Redeemer, who by thy bitter Paſſion haſt triumphed ouer death (the due punishment of our ſin) I conſecrate the remainder of my life, together with all the pains, and agony of my approaching death. O grant, I beſeech thee, that the laſt moment of my life may be entirely deuoted to thy glory, and that I may breath forth my ſoul in the happy act of true divine loue, and perfect charity; in due honour and homage to thy Eternall Father, as alſo in true conformity to that divine and holy Spirit of thy laſt ſacred prayer vpon the Croſſ: concluding this my vncertaine mortall moment with thoſe thy ſanctifi'd words: *In manus tuas Domine commendo ſpiritum meum.* Into thy hands, ô Lord, I commend my ſpirit. O grant, dear Jeſu, through

thy infinit merits, and endleſſ mercy, that then my ſoul may hear from thee that joyfull ſaying which he did, who had the bliſſ to dye vpon Mount Calvarie with thee: *this day thou ſhalt be with me in Paradiſe:* there to praiſe, and glorify thee with the Father, and the Holy Ghoſt, three perſons, and one liuing God; world without end. Amen.

The ſame petition vnto bleſſed Saint Joſeph.

BY the merits of thy beloued, and ſacred Mother's ſpouſe holy S. Joſeph, and my hopefull Advocate, grant diuine Jeſu, I beſeech thee, that what through my own great vnworthyneſſ, I am not able to obtain of thee; may by his powerfull interceſſion be mercifully granted to me; who liueſt and raigneſt in glory with the Father, and the Holy Ghoſt, for euer, and euer. Amen.

A prayer to be ſaid at the concluſion of our vſual prayers.

ACcept, ô moſt clement God, by the prayers, and merits of the bleſſed and euer-Virgin Mary, and of all thy glorious Saints and Angels, the office of our humble ſeruice: and if we haue done any thing worthy of praiſe, thou who art all goodneſſ, regard it; and what negligently hath bin performed, mercifully pardon, who liueſt and raigneſt oue God in moſt holy Trinity, and three diuine Perſons in perfect Vnity, worldwithout end. Amen.

A bleſſing to be vſed at the end of all our prayers.

THe imperiall Majeſty of God, bleſſ me.

The Regal Divinity, protect me.

The euerlasting Deity, keep me.

The glorious Vnity, comfort me.

The incomprehensible Trinity, defend me.

The inestimable Goodness, direct me.

The power of the Father, gouern me.

The wisdome of the Son quicken me.

The vertue of the Holy Ghost, illuminate me, and be with me. Amen.

Our Lord God bless me, and from all euill defend me; he bring me to euerlasting life. And may the souls of the faithfull departed, rest in eternall peace. Amen.

A brief form for examen of Conscience before going to bed.

I Conclude this euening Exercise for prayer, with a brief form for examen of conscience; consisting

of theſe fiue points.

1. Firſt place your ſelfe in the preſence of God. Craue that you may call to mind ſuch ſins as you haue committed that day.

2. Secondly examen wherein you haue offended God, from whom you haue receiued ſo many bleſſings, and gracious benefits.

3. Thirdly deteſt your ſin; and be heartily ſorry for having offended ſo good, ſo louing, and ſo great a God.

4. Fourthly make a full and firm purpoſe, by God's diuine grace, to ſin ſo no more, with hope in his mercy, and Chriſt's ſacred merits to obtain pardon, reſoluing to confeſſ, and to doe penance for the ſame.

5. Finally you muſt endeauour to put your ſelf in that ſtate wherein you would gladly be found at the hour of your death, by producing the holy acts of *Faith*, of *Hope*, of *Charity*, and of hearty *Contrition*

for all your ſins.

Of *Faith*, producing an act of it, in this manner. *I doe firmly beleeue all which the Holy Ghoſt hath inſpired to the true Catholik Church; and as ſuch is by her propoſed to vs, to be beleeued.*

Producing an Act of Hope: ſaying. *I doe in all humble confidence hope in the infinite mercy of God, as alſo in the ſacred merits of the bitter death and Paſſion of my ſole Redeemer Ieſus-Chriſt.*

Producing an Act of loue, ſaying: *I loue thee, my God, my Creatour, and my moſt mercifull Sauiour. I adore, honour, and loue thee withall the powers both of my heart and ſoul.*

And producing finally, from the bottome of à contrite, and truly ſorrowfull heart, an Act of true repentance, ſaying: *It grieues me with my whole hart and ſoul, dear Lord, for hauing ſo often, and ſo very grieuouſly offended thy diuine and ſouerain Maieſty. I abhorr and*

deteſt my ſins, becauſe they are ſo infinitely iniurious, and moſt vnpleaſing to thee, my powerfull God, and to my mercifull, and dear Redeemer Jeſus Chriſt.

He who by frequent practiſe, and often producing of theſe four holy Acts, to wit, of *Faith*, *Hope Charity*, and true *Contrition*, ſhall render them eaſy and familiar, may in humble confidence hope of God's infinite goodneſſ, and mercy; that if in dying, his happy ſoul, at the point of expiring, ſhall but breath forth a true Act of all or any one of theſe divine vertues: it may obtain thereby the remiſſion of its ſins, and future glory in Eternity.

Hauing ended your euening prayers before bed; you muſt conclude with a fervent Act of contrition, and hearty ſorrow for hauing offended ſo louing, ſo good, and great a God; in this form, as here followeth.

An Act of Contrition.

MY God, my Sauiour, and my Iudge, I repent with my whole heart and ſoul for hauing offended thee who art infinitely good, and ſoverainly louing and amiable, therfore henceforth I will love and honour thee aboue all things whatſoeuer: and moſt firmly purpoſe (thy holy grace aſſiſting me) neuer mortally to offend thee; but to confeſſ, and perform my impoſed penance; confiding in thy infinite mercy, and in the ſacred merits of the bitter death and Paſſion of thy dearly beloued Son Jeſus, my diuine Redeemer, that thou wilt graciouſly forgiue me.

THESE SEVEN PENITential Pſalms of David are not placed here as part of the euening prayer before bed, but that after the act of contrition you may take one, or more of them, moſt mouing you to repentance for ſin, according to each ones leaſure, and deuotion.

King David his ſeven Penitentiall Pſalms shewing his great grief and ſorrow after he had ſinned.

Ant. Remember not, ô Lord, our, or our Parents ſins, neither take vengeance of our offences.

Pſalm. 6.

LOrd rebuke me not in thy fury nor chaſtiſe me in thy wrath.

Haue mercy on me, ô Lord, becauſe, I am weak: heal me, Lord, becauſe my bones be troubled.

And my ſoul is diſquieted exceedingly: but thou, ô Lord, how long?

Turn thee, ô Lord, and deliuer my ſoul: ſaue me for thy mercy.

Becauſe there is not in death that is mindfull of thee: and in hell who shall confeſſ to thee?

I haue laboured in my mourning, I will euery night wash my bed: I will water my couch with tears.

Mine eye is troubled for fury: I haue waxen old among all mine enemies.

Depart from me all yee that work iniquities: becauſe our Lord hath hear'd the voyce of my weeping.

Our Lord hath hear'd my petition: our Lord hath received my prayer.

Let all my enemies be ashamed, and very ſore troubled: let them be

converted, and ashamed very ſpeedily.

Glory be to the Father, and to the Son, &c.

Pſalm. 31.

BLeſſed are they whoſe iniquities are forgiven: and whoſe ſins be couered.

Bleſſed is the man, to whom our Lord hath not imputed ſin: neither is there guile in his ſpirit.

Becauſe I held my peace, my bones are inueterated: whilſt I cryed all the day.

Becauſe day and night thy hand is made heavy vpon me: I am turned in my anguish, while the thorn is faſtned.

I have made my ſin known to thee: and my injuſtice I haue not hid.

I ſaid, I will confeſſ againſt me my injuſtice to our Lord: and thou haſt forgiuen the impiety of my ſin.

For this shall euery holy one pray to thee, in time conuenient.

But yet in the ouerflow of many waters they shall not approach to him.

Thou art my refuge from tribulation which hath compaſſed me: my joy, deliuer me from them that compaſſe me.

I will giue thee vnderſtanding, and will inſtruct thee in the way thou shalt goe: I will faſten mine eyes vpon thee.

Doe not become as a horſe and a mule, which haue no vnderſtanding.

In bit and bridle bind faſt their jaws, that approach not to thee.

Many are the ſcourges of a ſinner, but mercy shall compaſſ him that hopeth in our Lord.

Be joyfull in our Lord, and rejoyce yee juſt: and glory all yee right of heart.

Glory be to the Father, &c.

Pſalm 37.

LOrd rebuke me not in fury nor chaſtiſe me in thy wrath.

Becauſe thy arrowes are faſtned in me: and thou haſt confirmed thy hand vpon me.

There is no health in my flesh in reſpect of thy wrath: my bones have no peace in reſpect of my ſins.

Becauſe mine iniquities are gone ouer my head: and as a heauy burden are become heauy vpon me.

My ſcars are putrid and corrupted: becauſe of my foolishneſſ.

I am become miſerable, and made crooked, euen to the end: I went ſorrowfull all the day:

Becauſe my loyns are filled with illuſions: and there is no health in my flesh.

I am afflicted, and am humbled exceedingly: and my heart breaths fourth ſobs and cryes.

Lord before thee is all my deſire,

and my groaning is not hid from thee.

My heart is troubled, my ſtrength hath forſaken me: and the light of mine eyes, and the ſame is not with me.

My friends and my neighbours haue approached and ſtood againſt me.

And they that were neer me, ſtood farr off, and they did violence who ſought my ſoul.

And they that ſought me euils, ſpake vanities, and meditated guiles all the day.

But I as if deaf did not hear: as one dumb not opening his mouth.

And I became as a man not hearing; and not hauing reprehenſion in his mouth.

Becauſe in thee, ô Lord, haue I hoped: thou shalt hear me, ô Lord, my God.

For I haue ſaid; leaſt ſometimes my enemies rejoyce ouer me; and whilſt my feet are moued they ſpake

great things vpon me.

Becauſe I am ready for ſcourges: and my ſorrow is in my ſight always.

Becauſe I will declare my iniquity, and will think for my ſin.

But mine enemies liue, and are confirmed ouer me: and they are multipli'd that hate me vniuſtly.

They that repay evil things for good, did back-bite me: becauſe I followed goodneſſ.

Forſake me not, ô Lord my God, depart not from me.

Incline vnto my helpe, ô Lord God of my ſaluation.

Glory be to the Father &c.

Pſalm. 50.

HAue mercy on me, ô God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquities.

Wash me henceforth from my

iniquity ; and cleanſe me from my ſin.

Becauſe I doe know my iniquity : and my ſin is always againſt me.

To thee only have y ſinned, and have done euill before thee : that thou maiſt be juſtified in thy words, and maiſt ouercome when thou art judged.

For behold I was conceiued in iniquities : and my mother conceiued me in ſin.

For behold thou haſt loued truth: the vncertain and hidden things of thy wisdome thou haſt made manifeſt to me.

Thou shalt ſprinkle me with hyſope, and I shall be cleanſed: thou shalt wash me, and I shall be made whiter then ſnow.

To my hearing thou shalt giue joy and gladneſſ: and humbled hearts shall rejoyce.

Turn away thy face from my ſins: and blot out all my iniquities.

Create a clean heart in me, ô God: and renew a right ſpirit in my bowels.

Caſt me not away from thy face: and thy holy ſpirit take not away from me.

Render vnto me the joy of thy ſaluation: and confirme me with a principal ſpirit.

I will teach the vnjuſt thy ways: and the impious ſhall be converted unto thee.

Deliuer me from what my bloody actions doe merit, ô God, the God of my ſaluation: and my tongue ſhall exalt thy juſtice.

Thou, ô Lord, ſhalt open my lips and my mouth ſhall declare thy praiſe.

Becauſe if thou wouldſt haue had ſacrifice, I had verily giuen it: with wholeburnt-offerings thou wilt not be delighted.

A ſacrifice to God, is an afflicted ſpirit: a contrite and humble heart, ô God, thou wilt not deſpiſe.

Deal favourably, ô Lord, in thy good will with Sion: and let the walls of Hierusalem be built vp.

Then shall thou accept sacrifice of justice, oblations and whole-burnt-offerings: then shall they lay calues vpon thine altar.

Psalm. 101.

O Lord hear my prayer, and let my cry come vnto thee.

Turn not away thy face from me: in what day soeuer I am in tribulation, incline thine ear to me.

In what day soeuer I shall call upon thee: hear me speedily.

For my days haue vanished as smoke: and my bones are withered as a dry-burnt fire-brand.

I am smitten as grass, and my heart is withered: for I haue forgotten to eat my bread.

From the voice of my mourning, my bone hath cleaved to my flesh.

I am become like a pelican of the wilderneſſ; I am become as a night-rauen in the houſe.

I haue watched, and am become as a ſparow; ſolitary in the houſe-top.

All the day did my enemies vp-braid me: and they that praiſed me, ſware againſt me:

For I did eate ashes as bread: and mingled my drink with weeping.

At the face of the wrath of thy indignation; for that lifting me up thou haſt thrown me downe.

My dayes haue declined as a shadow: I am withered as graſſe.

But thou, ô Lord, endureſt for euer: and thy memoriall in generation and generation.

Thou riſing up, shalt haue mercy on Son, for the thime is come.

Becauſe the ſtones thereof haue pleaſed thy ſeruants: and they shall haue pitty on the earth thereof.

And the Gentils shall fear thy

name, ô Lord; and all the Kings of the Earth thy glory.

For our Lord hath builded Sion: and he shall be seen in his glory.

He hath had respect to the prayer of the humble: and he hath not despised their petition.

Let these things be written in an other generation: and the people that shall be created shall praise our Lord.

Because he hath looked forth from his high holy place: our Lord from Heauen hath looked vpon the Earth.

That he might hear the groanings of the fettered: that he might loose the children of them that are condemned to death.

That they may shew forth the name of our Lord in Sion: and his praise in Hierusalem.

In the assembling of the people togeather in one, and Kings to serue our Lord.

He answered him in the way of his

ſtrength: ſhew me the fewneſſ of my days.

Call me not back in the halfe of my days: thy yeares are vnto generation and generation.

In the beginning, ô Lord, thou haſt founded the Earth: and the Heavens are the works of thy hands.

They ſhall perish, but thou art permanent: and they ſhall all wax old as a garment.

And as a veſture thou ſhalt change them, and they ſhall be changed but thou art the ſelfe ſame, and thy years ſhall not faile.

The children of thy ſervants ſhall inhabit: and their ſeed ſhall be directed for euer.

Glory be to the Father &c.

Pſalm 129.

FRom the depths I haue cryed to thee, ô Lord: Lord hear my cry.

Let thine eares be intent, to the voyce of my petition.

If thou shalt obſerue iniquities, ô Lord; Lord, who shall ſuſtain it?

Becauſe whith thee there is propitiation and for thy law I haue expected thee, ô Lord.

My ſoul hath expected in his word: my ſoul hath hoped in our Lord.

From the morning-watch euen vntil night, let Iſraël hope in our Lord.

Becauſe with our Lord there is mercy: and with him plentifull redemption.

And he shall redeem Iſraël, from all his iniquities.

Glory be to the Father, &c.

Pſalm. 142.

LOrd hear my prayer: with thine ear receiue my petition in thy truth: hear me in thy juſtice.

And

And enter not into Judgment with thy ſeruant, becauſe no man liuing ſhall be juſtifi'd in thy ſight.

Becauſe the enemie hath perſecuted my ſoule: he hath humbled my life in the Earth.

He hath ſet me in obſcure places, as the dead of the world, and my ſpirit is in anguish upon me, within me my heart is troubled.

I was mindfull of old dayes, I haue meditated in all thy workes: in the facts of thy hands did I meditate.

I haue ſtretched forth my hand to thee: my ſoul is as Earth without water unto thee.

Hear me quickly, ô Lord: my ſpirit hath fainted.

Turn not away thy face from me: And I ſhall be like to them that deſcend into the lake.

Make me hear thy mercy in the morning: becauſe I have hoped in thee.

Make the way knowne to me,

wherein I may walke: becauſe I haue lifted vp my ſoul to thee.

Deliuer me from mine enemies, ô Lord, to thee I haue fled: teach me to doe thy will, becauſe thou art my God.

Thy good ſpirit will conduct me into the right way: for thy name's ſake, ô Lord, thou wilt quicken me in thy equity.

Thou wilt bring forth my ſoul out of tribulation: and in thy mercy thou wilt deſtroy mine enemies.

And thou wilt deſtroy all that afflict my ſoul: becauſe I am thy ſeruant.

Glory be to the Father, &c.

The Antiphone.

Remember not, ô Lord, our, or our Parents offences, Neither take vengeance of our ſins.

The Letanies of the Saints.

LOrd haue mercy vpon vs.
Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.
Chriſt hear vs.
Chriſt graciouſly hear vs.
God the Father of Heauen. Haue mercy vpon vs.
God the Son Redeemer of the world. Haue mercy vpon vs.
God the Holy Ghoſt. Haue mercy vpon vs.
Holy Trinity one God. Haue mercy vpon vs.
Holy Mary.
Holy Mother of God.
Holy Virgin of Virgins.
S. Michael.
S. Gabriel.
S. Raphael.
All yee holy Angels and Archangels.
All yee holy Orders of bleſſed ſpirits.
S. John Baptiſt.
All yee holy Patriarks & Prophets.
S. Peter.
S. Paul.

Pray for vs.

S. Andrew.
S. James.
S. Philip.
S. Bartholomew.
S. Mathew.
S. Simon.
S. Thaddey.
S. Mathias.
S. Barnabé.
S. Luke.
S. Mark.

Pray for vs.

All yee holy Apoſtles and Evangeliſts. Pray for vs.

All yee holy Diſciples of our Lord. Pray for vs.

All yee holy Innocents.
S. Stephen.
S. Laurence.
S. Vincent.
S. Fabian and Sebaſtian.
S. John and Paul.
S. Coſme and Damian.
S. Gervaſe and Protaſe.
All yee holy Martyrs.
S. Silveſter.

Pray for vs.

S. Gregory.
S. Ambroſe.
S. Auguſtin.
S. Hierome.
S. Martin.
S. Nicolas.
All yee holy Bishops and Confeſſors. Pray for vs.
All yee holy Doctors.
S. Antony.
S. Bennet.
S. Bernard.
S. Dominick.
All yee holy Prieſts and Levits.
All yee holy Monks and Eremits.
S. Mary Magdalen.
S. Agatha.
S. Lucy.
S. Agnes.
S. Cicily.
S. Catharine.
S. Anaſtaſia.
All yee holy Virgins and Widows.
All yee holy Men and Women, Saints of God. Make interceſſion for vs.

Pray for vs.
Pray for vs.
Pray for vs.

Son of God. We beſeech thee to ſpare vs.

Lamb of God, that takeſt away the ſins of the world. Spare vs, ô Lord.

Lamb of God, that takeſt away the ſins of the world. Hear vs, ô Lord.

Lamb of God, that takeſt away the ſins of the world. Haue mercy vpon vs.

Chriſt hear vs.

Chriſt gtaciouſly hear vs.

Let vs pray.

VOuchſafe, ô Almighty God, to grant to vs, who honour the memory of thy bleſſed Saints, the deſired abundance of thy mercy, by their holy interceſſion.

O God, whoſe property is, always to haue mercy and to ſpare, receiue our petition, that the tender mercy of thy pity may gratiouſly abſolue vs, and all thy

ſervants, whom the chain of ſin doth bind.

HEar, we beſech the, ô Lord, the prayers of thy ſuppliants, and pardon the ſins of thoſe that confeſſ to thee ſo thou maiſt gratiouſly giue us both pardon and peace.

SHew with clemency, ô Lord, thy vnſpeakable mercy vnto vs: ſo as both to acquit vs of our ſins, and deliver vs from the pains which we deſerue for them.

O God who by ſin art offended, and by penance art pacified; mercifully look vpon the prayers of thy people making ſupplication to thee: and turn away the ſcourges of thy anger, which for our ſins we deſerue. Haue mercy on all ſinners, ſweet Jeſu, I beſeech thee; turn their vices into vertues, and make them true obſeruers of thy law; and

louers of thee: bring them to bliſſ in euerlaſting glory. Amen.

Haue mercy alſo on the ſouls in Purgatory, for thy bitter Paſſion's ſake, I beſeech thee, and for thy glorious name Jeſu: O holy Trinity, one true God haue mercy on me.

Your prayer being ended, diſpoſe your ſelfe in recollection of mind for bed, and putting off your clothes, conſider how faſt the time is coming on, and is perchance much neerer then you imagin, when you ſhall be vncloathed of all but a poor winding-sheet, to be couered with earth, which your bed-cloaths couering you doe repreſẽt: as alſo the enſuing ſleep doth your death, and your bed the graue, where laying down your ſelfe, commend both your body and ſoul vnto God, ſaying as Ieſus Chriſt did vpon the Croſſ, to his Eternall Father in theſe ſacred words: Into thy hands, ô Lord, I commend my ſpirit.

In the name of our Lord Jeſus Chriſt, I lay me down to reſt: he bleſſ me, defend me, and bring me to life euerlaſting. Amen.

Saue vs, good Lord waking, and keep us ſleeping, that we may watch with Chriſt, and reſt in peace. Amen.

God the Father bleſſ me; Jeſus Chriſt defend me; the vertue of the Holy Ghoſt illuminate and ſanctify me this night, and euer more. Amen.

O Angel of God, who art my Guardian, keep me by the ſupernal piety committed to thy charge, and defend me this night from all peril of body and of ſoul. Amen.

And laſtly with a fervent aſpiration to God, conclude ſaying.

O dear Jeſu, the euerlaſting repoſe of thine elect: when will the happy hour come, that my ſoul may without end receiue her reſt in thy eternal glory!

And herevpon, with an act of the loue of God compoſe your ſelfe to ſleepe.

When awakeing in the night.

IF you awake in the night, endeauour to make an eleuation of your heart to God by ſome eiaculatory prayer: as, *O good Ieſu, be to me Ieſus, and ſaue me.* or. *O grant dear Ieſu, that I may know thee and that I may know my ſelfe!* vpon which words S. Auguſtin was wont to ſpend whole nights in pious contemplation. As alſo did S. Francis in theſe other not vnlike: *O, who art thou, my diuine Lord, and who am I?* or ſay. *O Eternal God, when ſhall I loue thee with my whole hart and ſoul? and if I were in this very inſtant now to die; am I in the ſtate to obtain thy gracious mercy?* or the like, and then without any further application of mind, compoſe your ſelfe again to ſleep; endeauouring that your laſt interi-

our Act be euer of the loue of God. *I haue placed these following holy cogitations, after euening prayer before bed; it being a pious custome amongst vertuous soules then to read some godly point, which when they dispose themselues to repose, may afford pious thoughts to their mind when they can not sleep, and giue also in the morning a profitable subiect, by way of meditation, for such as make vse of that holy exercise; and to all persons whatsoeuer, frequently, during that day, to make pious ejaculatory elevations of their hearties vnto God vpon that good subiect, both very gratefull to God, and exceeding profitable for the encrease of vertue in their soules.*

Of the true end of Man.

MAn is made to loue and to serue God, and thereby to obtain his own Beatitude. Our very heart assures vs of this certain truth, which being made for God, can

finds no true reſt, but only in that its proper center: *thou haſt created us, ô Lord, for thy ſelfe* (ſaith S. Auguſtin) *and our heart is vnquiet vntil it repoſe in thee.* Yea plaine experience makes it manifeſt; for neither could Alexander the great be content with his glorious conqueſt of the world, together with all other temporal felicity; nor Salomon with all which his ſoul could either poſſeſſ or deſire for the full content both of his body and mind: all which in the end, he confeſſed to be but vanity and affliction of ſpirit. And Alexander did no leſſ; who wept when he was told that there were no more worlds for him to conquer, the ſatisfaction of what he had done, gaue him ſo ſmal content.

We being therefore made only for God, let vs be only his, and giue our ſelues entirely to him, performing what according to our end we are made for. For as the ſun is

made to giue light, the fire to heat, and ſalt to ſeaſon; to which end ſhould they not anſwer, to what purpoſe remained they in the wold, but with the inſipid ſalt to be caſt forth (as ſaith Jeſus Chriſt) upon the dunghill? And ſo likewiſe if we correſpond not to our end, what can we juſtly expect, but our own deſtruction?

But doſt thou, my ſoul, now act according to the end of thy creation? are all thy actions, directed to the glory of God? ô how farr am I from it! and therefore how fruitleſly doe I employ both my time and labour, and what a reproach will it be to me an other day for ſo shamefull a ſin, vnleſſ I doe ſpeedily amend? For, wherefore doe I occupy the ground? who ought much rather, with the barren figtree of the Goſpel to be caſt into the fire; vnleſſ I doe ſpeedily amend. *Luke* 13.

The due gratitude which in iuſtice we owe vnto Ieſus Chriſt.

6. YOu are not your own (ſaith the great Apoſtle) *for you are bought with a dear price*, which was no leſſe then the precious bloud of Jeſus Chriſt, by which he ſo mercifully hath redeemed vs from the eternall captiuity of Satan. And therefore moſt duely, as redeemed ſlaues, we ought both in juſtice and true gratitude to conſecrate with a pure intention to his greater glory all our actions and ſeruice: which not doing we doe rob moſt vnjuſtly Jeſus Chriſt of his right. And this well conſidered: ô what confuſion will it be at our appearing before his dreadfull tribunal, when after 40. 50. or 60. years ad more, as in proper quality of his redeemed ſlaues, we ſhall not be able to ſhew one day, perhaps, employed faithfully in his ſeruice!

If I giue a dog but an un profitable bone, he fauns and shews me loue, y ea and renders me much ſeruice: whereas we shew neither loue, nor gratitude to Jeſus Chriſt, who hath giuen vs his life, his infinite merits, ſo many ſeveral great graces, and diuine inſpirations; and finally purchaſed Heaven for our Beatitude, and we remain inſenſible. O horrid ingratitude! the dog will be our shamefull reproach, vnleſſ touched by his example, we amend.

Our main great affair in this World is to ſaue our ſouls.

O Stange and ſtupid folly of man to ſpare no coſt, pains, nor diligence for meer worldly vanity; and to want courage and reſolutiou to labour for eternall ſalvation, for which leaſt care or induſtry is taken! All loſſ whatſoeuer doth trouble vs, and we are inſenſible of looſing our own deareſt

ſoul. We find upon our accounts great expences for our bodily commodities: ſo much for apparel; ſo much for feaſting and curioſity in diet; ſo much in paſſtime and gaming: ſo much in pleaſure, or to preſerue ſome temporal intereſt: ſo much to Phyſitians and Apothecaries for our corporal health: but little or nothing for the ſpiritual health of our infirm and much diſeaſed ſoul; as if it, might ſeeme leaſt of all to belong to vs; or, as if it were to die and end as doth the ſoul of a beaſt. O what true brutality is this, in vain worldly, and voluptuous men, thus to preferr Earth before Heauen, miſery before beatitude, their corruptible body, before their immortal ſoul, and this vncertaine moment, before an Eternity of bliſſ and neuer ending halpineſſ! A ſerious reflection upon ſo great a folly ſhould giue us warning, that whilſt

it is the acceptable time, and the days of health, we ought to preuent our eternal misery.

Of the diuine presence of God.

WHo is a Christian must both beleeue, and religiously adore Almighty God as truly present and really acting at the very bottome of our soul; for in him we both liue, and moeue in all we doe: and therefore much greater confusion, a thousan times, needs must it be to vs, that our many and great disloyalties should lye more open to his diuine view, then were they exposed vpon a publique stage to the eyes of all the kings and people of the world. And yet, ô senslesse and wretched man, to fear and be so much ashamed to commit in the sight of a mortall man that, which he most impudently fears not to doe in the sight of God, who immediately in just reuenge may command the

the Earth to open, and ſwallow him down aliue both body and ſoul into the eternall tormenting flames of Hell! which if we deſire to avoid, let us deeply imprint this Chriſtian verity in our ſouls by a ſerious and frequent reflection of this ouerſeeing diuine preſence of God in all both our actions and thoughts, whereof we are to giue to him an exact account, euen to the leaſt idle word: and hereafter receiue an euerlaſting reward, or punishment according to due deſert. Vſe often this holy practiſe whilſt the time is afforded you, and fear to offend.

How we ought to diſtruſt our ſelues.

NO enemy is ſo dangerous to damn vs, as our ſelues; and therefore the beſt means to auoid ſin, is to diſtruſt our own great frailty, and carefully to watch ouer

that bad humour, and vicious propenſion to which we find our corrupt nature moſt inclined to draw vs to offend, which being well obſerued, we ſhall eaſily perceiue that all our ſin and miſery ſprings from that infected fountain, in following our inordinate humour, and naturall inclination, quite contrary to the internall holy motion of grace; well verifying, that *man's domeſtick enemies are moſt dangerous.*

We ought therefore ſeriouſly to examen what is our predominant and moſt vicious inclination, againſt which we muſt earneſtli craue god's grace to reſiſt, and to ſtand watchfully vpon our gard to ſuppreſſ, and oppoſe the ſame. But to get a perfect victory ouer this dangerous enemy, we muſt reſolue to oppoſe it by the practiſe of that vertue which is moſt oppoſit thereunto: as who is inclin'd to couetouſneſſ, muſt practiſe the vertue of liberality: if to vain glory and pride; the

vertue of humility muſt be oppoſed. If to choler and paſſion, the mildneſſ and meekneſſ of Jeſus Chriſt; and ſo of all the reſt. Who ſhall practiſe this, will not fail to bee happy.

Againſt Detraction and Calumny.

Prov. 24. 9. Rom: 1. 30.

THe holy book of Prou. & S. Paul doe both agree that the detractor is odious both to God and Man; and yet no fault is ſo frequētly committed in converſation, as is this curſed ſin of back-biting and calumny, which ſends more to Hell (ſaith S. Bernard) then any other vice whatſoeuer: for as the Deuil poſſeſſeth the tongue of the detractor, ſo doth he alſo the eare of him who willingly harkneth thereunto; and of the two who committeth the greater ſin, S. Bernard confeſſeth ingenuouſly he can not eaſily determine.

A good expedient in hearing detraction, to auoid the danger of offending God, will be to anſwer as our B. Sauiour did to the accuſing Phariſees: *he who amongſt you is free from ſin, let him caſt the firſt ſtone at her.* We muſt alſo abſtain from ſpeaking of other men's faults in their abſence, nor willingly harken to them who ſhall doe it; as being a thing from which no good can be likely to proceed, but rather breach of charity, and much harm. Werefore if any ſhall preſſ you to giue eare to them in any ſuch bach-biting diſcourſe; imitate the excellent practiſe of a holy ſeruant of God, who uſed to deſire them who made any ſuch diſcourſe; that they much rather would tell him of ſome fault of his own; (whereof he had many) for thereby (ſaid he) you will doe me great charity, for which I will both heartely thank you, and alſo endeauour to amend.

Think well vpon this holy practiſe, for it is of great importance to auoid much ſin, to practiſe true charity towards our neighbour, and finally to procure peace and happy quiet to our own mind thereby.

Of flying the occaſion of ſin.

Eccleſ. 3. 13. WHo loues danger ſhall perish therein (ſaith the wiſe man) and who is moſt carefull to shun the occaſion, he doubtleſſe will leaſt offend: for as he who ſtops the fountain, will certainly dry vp the brook: ſo likewiſe he who flies the occaſion, will preſerve himſelfe from ſin. For as by taking away the cauſe, we hinder the effect; ſo in the combate with vice, no way is ſo ſecure to gain the victory, as by Eccli. 13. flight. The holy Ghoſt aſſures vs, that as we cannot touch pitch without being defiled; ſo is it alſo as difficult to ſtay voluntarily in the occaſion of ſin, without a defiled

conſcience. The common prouerb ſaith very well: that the occaſion makes the thief; which is but too truly verifi'd, in making a drunkard a detractor, a luxurious man, and the like. And who but reflecteth vpon his moſt offending God, will find that his neglect of auoiding the occaſion, was ſtill the cheifeſt cauſe of his ſin. Salomon, David, and Sampſon did all grealy offend by expoſing themſelues to the occaſion: let vs take good warning by them, who are ſo much inferiour to their perfections.

To avoid therefore ſin, we muſt beware of all ill company; for they ſerue but as alluring baits to draw ſouls to offend. We muſt greatly miſtruſt our own frailty, and place our whole confidence in God, craving humbly his celeſtial grace to ſtrengthen vs againſt all the dangerous temptations of our three mortall enemies the world, the flesh, and the deuil.

The ſmall number of the Elect.

Matth: 7. Matth. 20.

THis truth exceedinglyterrible, is grounded vpon the words of Jeſus Chriſt ſaying, *that the gate is wide, and the way broad which leadeth to death, and many walk therein; but the gate vnto life is narrow, and few doe find it. Many are cal'd but few are choſen*, God himſelfe hath ſaid it, and therefore it muſt be true.

The figures of this divine truth, doe well confirm it; and by the holy Fathers they are ſo expounded. As that infinite number perishing in the deluge; eight perſons only eſcaping it in Noe's Ark. And ſecondly of eighteen hundred thouſand Iſraelites who went out of Egypt, two only of them liued to go into the land of promiſe. Theſe are eſteemed by the holy Fathers true figures to repreſent to us the ſmall number of the Elect, which ought not to ſeem incredible, conſidering

ſidering the ſmall number of Chriſtians in compariſon of all the reſt. And ſecondly amongſt the Chriſtians how few are truly vertuous, or loue God as they ought, or liue according to their calling.

This well conſidered, how ought we to tremble, leaſt our vnhappy lot should be, to be excluded out of this bleſſed little company of the Elect. which to preuent by S. Paul's aduice let vs *work in fear and trembling our ſaluation.* O what would not a damned ſoul now wish to haue done whereby to haue eſcaped thoſe eternal flames! Let vs doe now what at the hour of our death we should vndoubtedly wish to have done: and according to S. Peter, let vs imploy all our ſollicitude and labour to ſecure our ſaluation by good works. Let vs frequently renew the promiſe and proteſtation which we made in Baptiſme, to renounce the devil and all his works: the pomps and vanities of the world,

to follow our Christian maxims, and to imitate the holy vertues of Jesus Christ.

Who suffer persecution for justice sake, are beatifi'd by Iesus Christ himself.

THe souldier seeks no priuiledg aboue his Prince or General, nor is the seruant more then his Master. Now our diuine Redeemer hauing led vs the way through all manner of persecution, why should we, despicable worms and criminal offenders, be troubled or refuse cheerfully to follow him through combats of suffering, and persecutiõ, so incomparably easier in comparison of what this great Lord of glory and innocent lamb of God hath suffered for our sakes! for are our persecutors more cruel, barbarous, or inhumane then were his? haue they so greatly injured, mocked, scorned or affronted vs, as they did

him? haue they ſtruck or ſpit on our faces, as they did on his? haue they by falſe calumny taken away our honour, and ſought our death and deſtruction, as they did his? Oh no, no ſuch outrageous injuries haue been offered vs, and therfore it would be moſt vnworthy for a member of ſo ſuffering a head to be ſo very nice and delicate, or much troubled at ſmal and little injuries. Finally, what other perſwaſion need we, to ſuffer with all cheerfulneſſ, then is the very concluſion of this Beatitude in theſe words: *exult yee and reioice, becauſe your reward is very copious in Heauen:* this reward being the beatifical viſion of God for all Eternity.

To What multitude of miſeries Man's life is ſubject.

MAn's life though but short and very vncertaine, yet is replenish't with a multitude of

miſeries as well of body as of ſoul: the wiſe man calls it *a heauy yoak imposed vpon the children of Adam, from the day of their birth till the day of their death and burial.* Theſe miſeries now being ſo very great, may well make our life ſeem long to vs, though but short in it ſelfe, by reaſon of the ſad and tedious accidents, to which our frail nature is ſo ſubject; by fear, by payn, by grief, by neceſſity and want: for the preuenting whereof what paines and induſtry doe not poor men vſe in croſſing the dangerous ſeas, vndertaking long and painful journies, enduring great diſtempers of oppoſite climats, and the like? And hauing at laſt quite ſpent, tired, and worn out themſelues, how properly may that their great toyl and induſtry be compared to the ſpinning of a poor ſpiders web, conſumiug their whole life and labour, as doth that little creature, by drawing out the ſubſtance of

her very bowels to weaue her little net to catch ſome contemptible fly. Which liuelily repreſents meer wordly men whoſe thoughts and induſtry, both day and night are to contriue the obtaining wealth, honour, or ſome ſmall ſenſual pleaſure; which by a right vnderſtanding and vertuous ſoul ought to be eſteemed as vnworthy the occupation of her life and whole induſtry, as is the catching of a ſilly fly.

The premiſſes well conſidered we muſt adore the great goodneſſ of God, who therefore hath mixed theſe many miſeries with this preſent life; thereby to compel us to hate it; and to draw us to aſpire to life everlaſting, which is ſo free from all theſe afflicting miſeries. For if being thus, euen ouerwhelmed with ſo many daily ſufferings, we, are yet notwithſtanding, ſo unwilling to depart from this wretched world; what then would be-

come of vs if we enioied all here at great eaſe, and to our hearts full content.

S. Auguſtin proues man's life to be a continual miſery, becauſe in aduerſity (ſaith he) we deſire proſperity; and in proſperity, we fear aduerſity: nor are we euer quiet or free from the one of theſe tormenting paſſions; either of deſire of what we want, or of fear to looſe the proſperity which we enjoy.

Woe be therfore (ſaith he) to the proſperity of this life, for the fear wherein we are of aduerſity; and for that our joy may be quickly at an end: and woe be to the adverſity of this life, through the deſire which we haue of proſperity; and becauſe adverſity is of it ſelfe a thing hard to be endured. Is not therefore the life of Man upon Earth a meer temptation (ſaith S. Auguſtin) without any kind of intermiſſion, and void of all true happineſſ or content?

Reflections vpon the dreadfull word of Eternity.

ONe good conſideration of Eternity makes all temporal felicity but contemptible; (ſaith S. Greg.) yea that very thought of Eternity gives alſo courage to bear patiently all perſecution, and the afflictions of this miſerable life: and will make vs ſay whith S. Auguſtin: Here cut, here burn, here doe not ſpare me, Lord, ſo that thou ſpare me but Eternally. A ſerious reflection vpon Eternity is a ſoverain remedy againſt all ſin: for who would preſume to offend God, if he wel conſidered that by his ſin he forfeits an Eternity of all beatitude; and engageth himſelfe to the endleſſ torments of Hel!

A good reflection upon Eternity is capable to make us to admire, to adore, and loue God's mercy, as

alſo to dread his juſtice. His mercy; in rewarding ſo little ſervice done him in this world with euerlaſting recompence in the other: and his juſtice, in that for one mortal ſin, committed by thought, or deed, he will punish the ſinner eternally in hell. O that this wholſome thought of Eternity could take ſo deep a root in our ſouls, as never to be plucked from our thoughts! For what is Eternity, but the meaſure of a preſent and perpetuall during without end. Imagin a thouſand millions of years, yea as many millions of years, as there haue been moments from the beginning of the world, and shal be till the end thereof: and then you may truly ſay how all that is nothing in comparaiſon of Eternity, which is to endure ſo long as God is God, and ſo long shall the Juſt be bleſt with glory in Paradiſe; and the wicked remain no leſſ in the tormenting flames of hell, always,

for euer, for Eternity; and this for their foolish choice, here to enjoy but one uncertain moment of vain and deluding pleasure.

O Eternity, Eternity, how is it possible that thou shouldst be no more considered by men! He doubtless needs must want both faith and all true judgment who doth not tremble at the serious true reflection of Eternity. Wherefore to make good profit by this wholsome thought of Eternity, consider by an act of faith this certain truth; that you are to be either happy or most miserable for all Eternity; and that the last momēt of your life is to determin this great affaire: and therefore when you find your self solicited to any sin, detest that motion which for a moment of false content doth intice you most trayterously unto endless misery.

Which to avoid resolue with a courageous resolution to suffer both

perſecution and all affliction whatſoever, much rather then to hazard the torments of Hell for all Eternity. Fly ſin with great horrour, much more then death it ſelf, and from all occaſion thereof, as a moſt dangerous ſerpent: it being that only which can deſtroy you eternally. In fine he muſt either want faith, or be a fool who is not toucht, nor draws profit by this wholſome thought of Eternity: for can we jugde him leſſe then frantick, and quite out of his wits, who will venture by committing one mortall ſin to expoſe himſelfe to damnation for all Eternity?

OF THE HOLY ORNAMENTS AND CEREMONIES WHICH THE CHURCH USETH AT MASSE.

Here follweth a brief Explication of the ſignification of the prieſtly ornaments at Maſſe: as alſo a short declaration of the Ceremonies and holy Myſteries of that divine Sacrifice, for the comfort and inſtruction of the Faithfull, thereby to renew in our minds a gratefull memory of thoſe ſeveral dolorous paſſages of the bitter Paſſion of our Divine Redeemer, who ſuffer'd ſo much in ſatisfaction of his Eternall Father's iuſtice for our ſins.

AND now as for theſe Ceremonies, ordained for the more ſolemn celebrating the holy

ſacrifice of the Maſſ: whereby the people's deuotion is much encreaſed, God is more glorifi'd, and our ſouls are inſtructed and drawn unto his loue; it muſt needs be great impiety, proceding chiefly from ignorance, in thoſe who doe ſo irreligiouſly deſpiſe thoſe holy Ceremonies, inſpired by the holy Ghoſt vnto his beloued ſpouſe the Catholick Church, for the increaſe of devotion, and greater Majeſty in God's diuine ſeruice and worſhip.

Yet here it is to be obſerued, that we doe not place any true perfection in theſe holy Ceremonies, but oniy uſe them as means where by we are induced to true perfection of the loue of God: a Ceremonie being only an outward religious act, no further piouſly laudable, then it is exercis'd for God's honour and glory by its pious ſignification. And like as we know that chaſtity and pouerty

are not true perfection themselves, because they may, and also often times doe happen to be without it: yet none can deny them to be good means to obtain contempt of the world, and loue of God wherein only true perfection doth consist. And as the children of Israel by beholding the stones which their Fathers had brought with them when they passed dry-foot ouer the red sea, were put in mind of God's great miracles in their protection, and were also moued by that means greatly to loue and honour God for it: so likewise holy Ceremonies put us in mind of their pious significations; and are like a sauoury sauce which giueth a pleasing relish to the meat, although of it self it be but of little substance: Or as the leaues, and bark, which although they bear no fruit, yet are both ornaments, and a needfull defence to preserve the plea-

ſing fruit: or the poles in the vineyard, which bear no grapes, yet ſuſtain and preſerve the ſame. So likewiſe, although the Ceremonies of the holy Church be neither the ſubſtance, nor perfection of Religion, yet they preſerue, and doe alſo beget, and ſtir up in us a reuerent and gratefull memory of the holy myſteries of our faith, and are an excellent, and needfull ornament to Religion. Yea S. Aug. againſt Fauſtus the Manichean heretick. li. 19. ſaith, that without externall Ceremonies it is impoſſible to preſerve Religion.

This ſuppoſed, which (I hope) you will find truly verifi'd by what doth follow: that now which in the next place I am to recommend to you, is, that you hauing pay'd due honour and homage to God by your morning prayer, will then apply your ſelf to ſuch employments as the obligation of your preſent calling and condition may requite of

you. But if afterward good leasure and opportunity permit you to assist at the diuine sacrifice of the Mass, omit not to be present at that supream act of our Christian religion; whereby we giue to God the higheſt honour of sacrifice, which is propet to him alone: there being offered to him that most acceptable Host of the law of Grace, which is the sacred body and blood of Jesus Christ, that most pure and immaculate lamb of God, which though but once only offered in a visible and bloody manner for vs vpon the Gross, as a sacrifice of Redemption for all the sins of the world; yet that very self same sacred Host and victim, now daily is offered upon the holy Altar by the hands of the Priest in an unbloody and inuisible form; not as a new price or payment for our sins, that being here only applyed in the Mass, which was already payed vpon the Gross: like as it is also applyed unto our

ſouls, both by Faith, by Baptiſm, and the other Sacraments: and therefore is here in the Maſſe but only as the reall true ſacrifice of Application of the very ſelf ſame victim, not in a bloody aud viſible manner, but in an unbloody and inuiſible, under the ſacramentall forms of bread and wine.

And now to show how auaylable it is to all who deuoutly aſſiſt at this holy ſacrifice; much, and with great authority might be ſaid; but my deſign ayming at breuity, I will content my ſelf with ſome few authorities, to shew the fruit, and great bleſſings which God conferrs by this holy ſacrifice of the Maſſ. Venerable Bede (our renowned countryman) ſaith that *the Prieſt who without juſt cauſe omits to ſay Maſſ, (on his part) depriues the holy Trinity, both of due praiſe and glory: the Angels, of ioy: the Sinners, of pardon; the Iuſt, of much ayd and grace; the Souls in purga-*

tory, of refreshment; the holy Church; of the ſpirituall benefits of Ieſus Chriſt; and himſelf of ſpeciall cure and remedy. Bede de vener. Sacram. And are not theſe truly happy fruits of this moſt holy ſacrifice?

The deuout Tho. de Kempis in imit. Chr. c. 7. l. 4. tell vs, *that there is no oblation more worthy, no ſatisfaction greater for the waſhing away of ſin, then to offer vp our ſelues to God purely with the oblation of the body and blood of Ieſus Chriſt in the Maſſe, and holy Communion.* The ſame Tho. de Kemp. l. 4. c. 5. *When the prieſt celebrates; he honours God, he rejoyceth the Angels, he edifies the Church, he obtains grace for the liuing, repoſe for the dead, and he replenisheth his owne ſoul with all ſort of true and beſt treaſure.*

S. Monica did ſo highly eſteem the precious fruit to be receiued by the benefit of the holy Maſſe; that at the point of her death, shee deſi-

red nothing of her ſon S. Auguſtin, and of his brother, but only that they would remember to pray at the holy Altar for her ſoul. Of which S. Auguſtin was not neglectfull; as in his Confeſſ. it well appeareth. li. 9. c. 13. *Inſpire, ô Lord, inſpire my brethren, thy faithfull ſeruants, I beſeech thee, who this ſhall read; that they remember thy ſervant Monica at the holy Altar, and her husband.*

I will conclude, as I began, with venerable Bede. li. 4. *hiſt. Ang.* c. 22. and *Baron.* to. 8. *Annal.* an. 679. who tell of a certain English Courtier of King Elbin; who after the loſſ of a great battail, was taken priſoner, but eſteemed by his ſriend's to haue bin kil'd: and therefore vpon certan dayes, his brother, (whowas a Prieſt) ſaying Maſſ for his ſoul, it happened that thoſe days, and at the ſame time as his brother ſaid Maſſ for him; his ſetters, (though neuer ſo

ſecurely lockt and faſtned) did euer at that very time fall looſe from him: as afterwards it was truly verifi'd; by himſelf he being deliuered from his captiuity recounting to his friends what had hapned to him, during his impriſonment ſo conſtantly vpon ſuch certain days, and hours, which vpon iuſt computation, was proued to haue hapned at the ſelfſame time as his brother was accuſtomed to ſay Maſſ for his ſoul. *By which it well appears* (ſaith venerable Bede) *what force and efficacy this diuine and healthfull ſacrifice hath to redeem vs from the bonds of our infirmities; as alſo much more our ſouls from the ſpirituall bonds of ſin.*

And what great maruail is it, that this diuine ſacrifice should haue ſo great force and efficacy, it being the very ſame oblation, and efficacious application of that bloody ſacrifice, wich Ieſus Chriſt did offer for our Redemption vpon the Croſſ

whereof the holy Masse doth daily renew in vs the mem ry, and also stir vp our due gratitude for the same, as our Lord and Sauiour doth command. LUKE 22. *doe yee this in memory of me.* And therefore our holy mother the Church hath ordai ned the holy ornaments for the Mass, as also all the ceremonies and actions thereunto belonging, in such sort, as who with deuout atten-tion, shall but assist thereat, will be forced to confess, and will plainly see that this holy sacrifice is a most true and liuely representatiō of the life and dolorous death of our most mercifull Redeemer: as it will also be made cleerly manifest to any that read but our Catholick Au-thors, who explicate the primitive institution of all those holy orna-ments, aud Ceremonies of the Mass.

Of the holy Altar and what it doth ſignify.

TO begin with the holy Altar, whereon the victim for the ſacrifice of Redemption of all the world is offered: it ſignifies Mount Caluary, whereon Ieſus Chriſt the onely ſon of God, and ſecond perſon of the holy Trinity, our only Sauiour, was crucifi'd vpon a reproachfull Croſſ. Which very word of *Altar* we alſo find to haue relation vnto ſacrifice, which muſt neceſſarily alſo be offered to God in that Church where his true faith is profeſs'd. And therefore this name of *Altar* is mentioned by S. Paul Hebr. 13. 10. *we haue an Altar whereof they haue not power to eat, who ſerue the Tabernacle.* And 1. Cor. 9. 13. and S. Math. 5. 24. All which is a warrant abundantly ſufficient for vs to vſe this name of *Altar.* Which alſo repreſents the table whereon our diuine Redeemer

did celebrate the laſt ſupper with his Diſciples the night before his bitter death and paſſion.

The linning for the altar, or the Altar-cloths, are to be very pure and white; they repreſenting the purity of our bleſſed Sauiour's humanity free from all ſtain of ſin, or diſordered paſſion. That linning is alſo to be bleſt; to ſignify the great ſanctity of Ieſus Chriſt his life; which we muſt endeauour, the beſt we can, to imitate.

The lighted candles vpon the Altar, admonish vs, according to S. LUKE, to be ready, in imitation of the wiſe Virgins, with the oyl of good works in our lamps of true faith, and to expect at the pronouncing thoſe ſacred and operatiue words of conſecration, the real and true ſubſtantial preſence of that our diuine and heauenly ſpouſe; who requires the light of our good works ſo to ſhine before men, as thereby they may be moued to glo-

rify the Father who is in Heauen.

The two candles, ſignify the two teſtaments of holy ſcripture; the old and new. They alſo ſignify the light of faith, reuealed to the Iew, and Gentil. And they aduertiſe vs of the great ſplendor, both of faith, of good life, and works, required in the celebrating of ſo high and dreadfull a miſtery.

Of the Croſſ and Crucifix.

The Croſſ or Crucifix is the principall ornament vpon the Altar, which ought neuer to be wanting at the celebration of the Maſſ. It betokens our B. Redemer's victory ouer death. and is placed at the midſt of the Altar, moſt in view; to repreſent to our mind the death and paſſion of Ieſus Chriſt, which is there chiefly to be conſidered, and piouſly meditated in that holy ſacrifice.

Of the Chalice.

The Chalice doth repreſent the cup wherein our B. ſauiour did conſecrate his moſt precious blood Math. 26. And it puts vs in minde

of his ſacred paſſion; our B. ſauiour himſelf ſo calling it: *the Chalice of his paſſion.*

Of the Patten. The Patten ſerueth for the uſe of the conſecrated body of our Lord; as the Chalice doth for his moſt precious blood. And as it doth couer the top of the Chalice, it repreſents the ſtone which was rouled againſt the doore of the holy ſepulcher. Mark 15.

Of the Corporall. The white linnen corporall, vpon which is conſecrated the moſt precious body and blood of our Lord Ieſus Chriſt: doth repreſent to us that white and pure ſyndon wherein Ioſeph of Arimathia, inuolued his moſt ſacred corps before it was buried. The clean and bright purity whereof, doth aptly admonish all ſuch, as by the holy communion receiue and harbour within their breaſts this ſacred, and moſt precious body of Ieſus Chriſt, to be chaſt and clean, both of body and ſoul, and endued with true purity of intention. The

The Veil doth couer both Patten and Chalice all round about: and it repreſents to vs the handkercher wherewith our Sauiours moſt diuine head was couered when he was lay'd in the ſepulcher: whereof mention is made Iohn. 20. S. Peter hauing diſcouered it in the ſepulcher: *and he there beheld the linnen, lying a part, and the handkercher which had been wrapped about his head.* Of the veil.

Of the ſeuerall colours which the Church vſeth for her ornaments; and the meaning of them.

THe Prophet Ezechiel in his 6 chap. ſpeaking of the ſplendor of the Church, ſeems to place a great part of her glory in the varieous colours of her beautifull robes Which variety of myſticall colours, ſymbolizing with the ſeuerall vertues of the glorious Saints, doth greatly adorn and beautify this

holy ſpouſe; and is to vs a motiue, and great encouragement to imitate thoſe holy vertues, which by theſe various colours vſed in the Church, are ſo fitly propoſed to our view.

Nor was it without great reaſon that God in the old law appointed thoſe 4. different colours for the Prieſts, and Churches ornaments, which were: the colour *biſſynus*, that is, a yellow colour like to that of raw ſilk. The ſecond was *purpureus*; the purple colour. The third was *hyacinthinus*; that is, a violet-red-blew, or violet purble. The fourth was *coccineus*; that is a ſcarlet or crimſon colour. And as theſe different colours had their ſeueral myſticall meanings for the peoples inſtruction; ſo I doubt not but the impartiall reader will confeſſ, no leſſ to be contained in the meaning of theſe colours which the Church, inſpired hy the Holy Ghoſt, hath appointed to be vſed

in the law of Grace, for the ornaments of Christ's holy Church, and for the Priest's vestmens belonging to the same: as by this brief declaration will appear.

The white colour is vsed vpon the feasts of Angels, Confessors, and Virgins. To represent to vs the imitation of their holy chastity and saintly purity. As also vpon the solemn feasts of the Nativity of our Lord and Sauiour, vpon the Resurrection, Ascension, Corpus-Christi, and other the chiefest feasts of the greatest mysteries of our Faith; which are to be celebrated in the white colour the Symbol of joy: as testifies our Sauiour's glorious splendor at his Transfiguration: the two Angels in white, who denounced his Resurrection: and the joyfull white of his Saints in Heauen *Apoc. 3. 4. and Apoc.* c. 4. v. 4

Vvhat the Vvhite colour vsed by the church meaneth.

Red is the scarlet dye of our B. Saviour's passion, and is the proper colour for the Churchs ornaments

Vvhat is signifi'd by the red colour.

vpon the feasts of the holy Crosse: of the Apostles, and blessed Martyrs; to shew that their glorious passage from this valley of misery to eternall joy, was trough the red sea of many tribulations, and that their glory was purchased with the price of their own dear blood. *They dyed their robes in the blood of the Lamb. Apoc. 7.*

Vvhat is signifi'd by the green colour.

The green colour is vsed in the Church, from the octaue of the Epiphany, till Septuagesima: and from the octaue of Pentecost, till Advent exclusiuely: containing the greatest part of the whole year. And whereas that is to be industriously employed for our purchasing Heauen, which is not to be got but by vigorous force, well represented by this colour, the hieroglyfick of youth; the Church maketh more frequent use of it to signify to us this couragous and vigorous strength in vertuous exercises, whereby that celestiall City is to be conquered.

The violet colour, is a kind of blew, and reſſembleth the colour of the ſky of Heauen; which we muſt know to be faſt ſhut againſt all ſinners, who by their true repentance ſhall not amend. And therefore this colour is vſed in the Church, all Lent and Aduent, the proper times allotted for the practiſe of the worthy fruits of holy penance, and ſatisfaction for our ſins; the only vnhappy barr of the gate of Heauen againſt our ſoules. VVhat the violet colour meaneth.

Black is the mourning ſtandart of the Church, diſplayed vpon her Altars and other ornaments in the mournfull times wherein we celebrate the death and paſſion of our louing Lord and diuine Redeemer Ieſus Chriſt. It is vſed alſo at the offlic of the dead; thereby to teſtify as well a ciuill reſpect from nature for the preſent ſeparation from our freinds; as ſtirr alſo up, and moue in vs thereby a true compaſ- VVhat the black colour meaneth.

ſion of their ſouls temporal great pain in Purgatory, for whoſe ſpeedy relief we ought moſt heartly to pray

Hauing briefly here ſpoke of the quality, and colours of the chief ornaments belongiug to the Altar; I will with like brevity treat alſo about the veſtimens, and attire belonging to the Prieſt for celebration of the holy ſacrifice of the Maſſ that high function, and ſupremeſt diuine homage which can be given to God by any creature.

And therefore thoſe ornaments, if not very rich, at leaſt ought to be comely and very decent, as well in regard of that great reuerence which is moſt due to thoſe ſacred myſteries; as alſo that thoſe diuine actions should be had in greater veneration; and thereby more mouingli repreſent to vs Chriſt's bitter death and paſſion; as I ſhall here declare by the meaning of thoſe ſeueral ornaments: obſeruing firſt the great antiquity and vſe of thoſe

holy ornaments; which well appears in England by that of S. Gregory the great, who aboue a thousand years agoe did send into our Country, vessels for the Altar, Reliques, Books, and Ornaments for the Priest and Clarkes; as both S. Bede and most historians doe declare.

The meaning of the seuerall ornaments which the Priest doth wear in celebrating the holy Masse.

Vvhat the amice; that first ornament the Priest puts on vvhen he goeth to celebrate, doth mean. Matthr 26.

THe Amice which the Priest putteth ouer his head, doth signify the humanity of our Lord Iesus Christ, vnder which lay hid and couered his most sacred Divinity. 2. It signifies, the linnen napking wherewith this our Mercifull Redeemer was blind-folded, and after struck vpon the face by those sacrilegious Iews, then saying to him: *Prophecy to vs, Christ, who is he*

that ſtruck thee ? By which outrageous injury ſuffered for our ſakes he purchaſed grace enabling vs to behold him face to face in eternall glory.

In putting it on, he ſaith; *put on, ô Lord, the helmet of ſaluation vpon my head, that I may ouercome all diabolicall temperations. Amen.*

Of the Albe. The Albe, or long white garment, doth ſignify the robe of innocency giuen vs in the Sacrament of Baptiſm: it repreſents alſo the white garment which Herod put vpon our Sauiour, reputing him as an Ideot, when with mockery and deriſion he ſent him backe to Pilate. Luc. 23

The Prieſt putting it on, ſaith: *Make me white, ô Lord, and cleanſe my hart; that being whitened in the blood of the Lamb, I may enioy eternall gladneſſ. Amen.*

Of the Girdle. The girdle which the Prieſt puts about him, doth ſignify the cord wherewith our Sauiour was bound

to the pillar, when the cruell ſouldiers ſcourged him. The two ends of the girdle turned vp; the one on the right ſide, and the other on the left, doe ſignify the two means to conſerue chaſtity in us: which are faſting and prayer, wherehy we ſubdue the flesh, and ſtrengthen the ſpirit. The Prieſt when he putteth the girdle about him, ſaith: *Gird me, ô Lord, with the girdle of purity, and quench in my loyns the humour of luſt, that there may remain in me the vertue of Continency and Chaſtity. Amen.*

Of the Maniple.

The Maniple repreſents to vs the cords which bound our Sauiour's hands and arms when he was drag-g'd from place to place, and from one Iudge to an other. It is put on the left arm [which is neareſt to the heart] to declare with what loue and affection he endured all thoſe outrageous injuries to expiate our ſins.

When the Prieſt putteth the Ma-

niple vpon his arm, he saith *Vouchsafe me, Lord, so to bear the Maniple of weeping and sorrow, that I may receiue the reward of my labour with exultation. Amen.*

Which prayer also alludes to the ancient deuoute tymes, which vsed this maniple as a linning cloath or handkercher to wipe their tears, which feruent piety made often to run in abundance from their eyes.

Of the Stole. The Stole, which the Priest putteth about his neck, doth signify the yoke of obedience, euen vnto death vpon the Crosse whereunto our Lord Iesus submitted himselfe for our redemption. The Priest kisseth the Crosse which is vpon the middle of it, when he putteth it on; to shew his cheerfull willingnesse to bear the sweet yoke of Christ's Crosse, with all patience in tribulation. He putteth the two ends of it ouerthwart his breast in form of a Crosse, representing

(saith S. Bonauenture) the Passion of Iesus Christ, which the Priest ought to haue most seriously fixed in his heart.

The Stole also doth properly signify that long rope about our Saviour's neck whereby those barbarous executioners dragged him charged with the heauy Crosse vpon his neck and bloody shoulders. The two Crosses at the ends of the Stole hanging on either side of the Priest, signify the Crosses whereon the two theeues were crucifi'd by him, one on the right hand, and the other on the left; and the Crosse in the middle represents that whereon himselfe was crucifi'd in the middle betwixt them both.

The Priest in putting on the stole saith: *Render me, ô Lord, the stole of immortality, which I haue lost by the preuarication of my first parents, that tho I approach vnworthily to thy holy mysteries, yet may I deserue ioyes euerlasting. Amen.*

Of the Vestment.

The Vestment, represents that purple garment wherewith the Iewes did cloath our lord and Sauiour, after that his most tender body was all in gory blood with those cruel stripes; and in scornfull mockery expoſed him to the peoples view, with a reed in his hand, and a crown of thorns on his head, saying: *Ecce homo. Behold the Man.* Jo. 19.

This Vestment consists of two parts; which signifie the two-fold charity we are to haue; the one towards God (which is the larger) the other towards our neighbour; we being commanded to loue God aboue all things, and our neighbour as our selues. Deut. 6 The great Crosse vpon the back of the vestment, is to put vs in mind of our diuine Redemer as he went forth of Hierusalem carrying his heauy Crosse vpon his wounded shoulders. Finally, the Priest when he puts on the vestment saith: *Lord, who assurest vs that thy yoak is sweet, and thy bur-*

then light, vouchsafe that I may so wear this, that thereby I may obtaine thy holy grace. Amen.

The Priest comming forth to the sacrifice thus attired with these holy ornaments, doth represent our blessed Saviour led forth through the streets of Hierusalem to his bitter death and passion. And by the Altar is signifi'd mount Calvary, vpon which he was crucifi'd for our Redemption.

Vvhat the Priest thus attired doth represent to vs.

And it is worthy to be here noted, that who mock and scorn both at the holy ornaments themselues, as likewise at the Priest for wearing them, doe rightly resemble the spitefull Iews, who most blasphemously mocked and scorned our Saviour I. C. himselfin the purple robe and thorny crown vhich they had put vpon him for that end.

The Clark carrying the book before the Priest, doth represent the Angel Gabriel who brought the good tidings of our Saviour be

the cark carrying the book before the Prieſt

coming Incarnate for our Saluation; which is a high office, and ought to be vſed by the clark with all deuout piety and reuerence. And would but Chriſtians conſider the honour and great ſpirituall gains which are to be got by thoſe who haue the happineſſe to ſerue their ſoueraine Lord with due and reuerent deuotion in that neer approaching office; they would not permit, nor make it (as they doe) their lackys employmēt; nor would they ſuffer their ſeruant to depriue them of that honour, whereof the greateſt mortall Prince is farr vnworthy.

Vvherefore the miſſal, is layd firſt on the right ſide of the Altar: and

The Clark carrieth the book to the right end of the Altar, where he layeth it down ſhut, to be opened afterwards by the Prieſt himſelf. Hereby to ſignify to us how the holy Goſpel, was firſt manifeſted to the Iews, as is teſtifi'd Act. 13. *To you it behooued vs firſt to ſpeak the word of God.* The book is

shut to shew that all things were vvherecloſed vnder dark shadows and fore
figures vntill the coming of Ieſus shut.
Christ, who reuealed the myſteries of our holy faith to the Apoſtles. And ſo ought the Prieſt to preach, to teach, and to lay open the word of God and the holy ſcripture to the people; as his there laying open the book doth ſignify.

The Prieſt in this ſort adorned, & accompanied with the Clarckto aſſiſthim, hauing placedthe Chalice vpon the Altar, and opened the book, deſcends to the low eſt ſtepp: where in imitation of the humble Publican, he profoundly boweth himſelf to the Crucifix, ſayiug (at leaſt in his heart) *God be mercifull to me a ſinner.* And then with all fer- Luc. 18
uent devotion and true reuerence he beginneth the moſt holy ſacrifice of the Maſſ, in wich I. Chriſt, true God and Man, is really offered; the memory of his Death and Paſſion is renewed; his ſacred

merits are thereby applyed in remiſſion of our ſins; our ſouls are replenished with many heauenly benedictions; and therein is giuen vnto vs the happy pledge of future and eternall glory.

And the faithfull Chriſtian aſſiſting deuoutly at this holy ſacrifice, doth offer together with the Prieſt the ſelf ſame victim in expiation for his ſins, which was offered vpon the croſſ for the Redemption of all the world, it being the ſelf ſame price and ſatisfaction of Application vpon the Altar, as it was of Redemption vpon the Croſſ. And it is that clean and pure ſacrifice foretold and promis'd alſo by the Prophet Malachy to be continually, and in all places offered in his name.

Mala-ch.c.1.

All which ſeriouſly conſidered, oh! with what affection, reuerence, purity, and deuotion ought we to aſſiſt at this diuine ſacrifice: ſo venerable to the Angels, as may

greatly confound our impiety and the little true reſpect we bear to thoſe dreadfull myſteries: at which, oh! how vſually doe careleſſ Chriſtians (to their great reproach) aſſiſt with leſſ reſpect and reuerence, then they durſt appear in a Princes chamber.

A reflection to be vſed when gowe to Church to aſſiſt at this holy ſacrifice.

IT being now the time to hear Maſſ; repreſent to yonr ſelf that you are called to accompany the B. Virgin, S. Iohn Evangeliſt, and holy Magdalen to mount Caluary, there to aſſiſt at that dreadfull ſacrifice, which this doth ſo truly repreſent; and that together with the Prieſt you now are going to offer it vpon the Altar, to the eternall Father for the whole Cat. Church: as alſo for your own neceſſities, and for all others, both liuing and

dead, for whom you are bound to pray.

The Prieſt aſcending vp to the Altar with that great Croſſ vpon the back of the veſtment, may renew in vs a liuely memory of that heauy Croſſ which Ieſus Chriſt did bear vpon his wounded ſhoulders to mount Calvary; there to pay that dear and painfull ranſome for our ſins. And the crown or tonſure of the Prieſt, may repreſent to us that crown of ſharp thornes which was planted vpon our Sauiour's head. Admire here his infinite loue and mercy to vngratefull Man.

The exteriour and interiour diſpoſition required to aſſiſt at the holy ſacrifice of the Maſſ.

THe Prieſt now approaching to the Altar; we muſt procure a tight interiour diſpoſition, by ſtirring vp in our hearts an actual ſor-

row and contrition for our ſins, and renouncing all affection to them; thereby to purify our ſouls from that foul blemish, which might render our deuotion vnpleaſing to God.

2. We ought there to behaue our ſelues with all exteriour reuerence, and very carefully to auoide all needleſſ words and looks; ſtill keeping the eyes of our ſoul firmly fixed vpon the Altar, and our minds wholly buſied with deuout attention vpon thoſe holy miſteries of the life and death of Ieſus C. which in this ſacrifice of the Maſſ is ſo truly repreſented vnto vs.

A forme of directing our intention before Maſſ, in the manner of prayer.

O ſacted Trinity, aceept this holy ſacrifice of the moſt precious body and blood of our Lord Ieſus Chriſt in vnion of that moſt

holy ſacrifice, which our diuine Redeemer offered at his laſt ſupper, and vpon the Croſſ. I offer it to the, by the hands of the Prieſt; Firſt to the honour and eternall glory of thy diuine Majeſty: In acknowlegment of thy ſupream excellency and dominion ouer vs, and our ſubiection and dependance vpon thee; as alſo in perpetuall commemoration of the death and paſſion of our moſt mercifull Redeemer Ieſus Chriſt.

2. In honour and increaſe of glory to all the B. ſpirits in the Church triumphant: for the ſuffering ſouls in Purgatory: and in particular for the ſouls of N.N.

3. In eternall gratitude for all thy gracious benefits beſtowd on me, thy vngratefull creature; and in ſatisfaction for my ſins, and for thoſe of all the faithfull; as well liuing as dead.

And finally, for the obtaining of ſuch or ſuch a grace and in parti-

cular for N. N. and for all thoſe for whom I am wont, and bound to pray.

To obtain reſt ro the dead; and to the liuing grace to know, to loue, and to glorify thee perfectly in this world, and happily to enjoy thee in the other for all Eternity. Amen.

An Advertiſment.

WHat finally I doe here recommend to all, is, that with deuout attention they religiouſly accompany the Prieſt, and make ſerious reflection vpon each myſtery in order; yet very briefly, endeuouring to ſtirr vp ſome fervent and pious affection, or holy aſpiration, whereby to moue their hearts to a diuine and ardent loue of ſo mercifull a God, and ro deteſt all ſin, whichſo very highly offends him.

A DEVOVT EXERCISE for hearing Maſſ both with ture piety and much inſtruction.

From the riſing of the ſun euen to his going down: in euery place, there is ſacrificing; and there is offered in my name a clean oblation. Ma'ach.1. chap.ver.11.

A prayer before Maſſ.

O Moſt clement Father of mercy: who haſt beſtow'd not only once thy dearly beloued ſon to dye vpon à Croſſe for Man's Redemption, but wouldeſt that his oblation ſo infinitely acceptable vnto thee, should daily be renewed in thy Church to increaſe in vs the fruit thereof: Grant vs, we beſeech

thee, ſo attentiuely and reuerently to be preſent at this ſo admirable a myſtery of thy piety, that we may be able to obtain the participation thereof: through Chriſt Ieſus our Lord and only Redeemer. Amen.

At the Prieſt's aſcending to the Altar, and there opening the book.

THe Prieſt aſcending to the Altar and hauing placed the Chalice, openeth the Maſſ-book, to ſignify that the myſteries of our Faith lay shut vp in dark shadowes, and obſcure figures in the old law, till Ieſus Chriſt (there repreſented by the Prieſt) lay'd them open to vs in their true ſubſtance and verity.

We muſt rejoyce with gratitud for our enjoying the law of Grace: and ſtirr vp à firm beleefe of all thoſe holy myſteries of Man's Redemption, by Chriſt's bitter Death and

Paſſion, which are here to be repreſented to vs in the holy Maſſ.

At the Prieſt's deſcending to the loweſt ſtep; and beginning with the ſign of the Croſſ, and ſaying the Confiteor, &c.

THE Prieſt deſcends to the loweſt ſtep: and there begins, in making the ſign of the Croſſ, to ſhew that we had no other hope, nor remedy for our reconciliation to God; but by the merits, and ſacred paſſion of Ieſus Chriſt who died for vs vpon the Croſſ. At the *Confiteor* we muſt ſtirr vp true ſorrow and deteſtation for our ſins; as a preparation to appear with more purity, and profound humility in God's diuine preſence at all thoſe ſacred myſteries repreſented there to us at the holy ſacrifice of the Maſſ.

At the Prieſt's aſcending, and kiſſing the Altar.

THe Prieſt aſcending kyſſeth the Altar, as a Symbol of reconciliatiõ and peace made betwixt God and Man, by the precious blood and bitter paſſion of I.C. For which we muſt indeauour to ſtir vp due loue and gratitude:

At the Introite, and Kyrie eleyſons.

THe *Introite* is ſo called, becauſe at high Maſs it is ſung whilſt the Prieſt is comming to the Altar. It repreſents the ſighs, and longing deſires of the Patriarks for the Meſſias his cõming. As alſo doe the *Kyrie*, and *Chriſte eleyſons*. At which let vs humbly crave the needfull viſit of God's grace for our ſouls; as alſo his mercy and gracious pardon of all our ſins.

At Gloria in excelsis. Dominus vobiscum. *And the Prayer.*

JOy is here proclaimed for our diuine Redeemer's birth, and that in so poor, so mean, and so suffering a manner. We must learn to contemn all wordly pomp and vanity: and that the only true way to Beatitude, is that of mortification, humility, and proper abjection.

The Priest salutes the people with *Dominus vobiscum*; to stir vp their attention before he begins the prayer; to the end that their petitions therein may be more gratefull to God.

He saith *Oremus* before the prayer; to desire the people to joyn their prayers and intentions with his, to obtayne those necessities which our holy mother the Church recommends to be pray'd for thereby.

At the Epiſtle, and remouing the book.

THE Epiſtle is read on the right hand of the Altar, to ſhew that the Iews were the elect people of God, and to whom the Goſpel firſt was preached. But they repelling the ſame, were juſtly abandon'd by God: and that bleſſing was transfer'd to the Gentils, as is repreſented to vs, by carrying the book to the other ſide of the Altar, where the Goſpell is read. There let vs humbly craue a true, docile, and humble ſpirit to admit good counſell, and God's diuine inſpirations, and to be ſtrengthned by his holy grace to put them in execution.

At the Gradual, and Tract.

IN the Gradual, by the *Alleluyas* we giue praiſe, and joyfully thank God for his ſo happily cal-

ling vs in the incredulous Iew's place. But in the penitentiall days of Lent, Aduent, &c. in ſtead of *Alleluya*, is ſaid the *Tract* in a more mournfull tune; as crauing pardon for our ſins. For which we are here to ſtirr vp hearty ſorrow and contrition.

At the Goſpel.

THe Prieſt ſaying *Dominus vobiſcum*, doth aduertiſe the people to raiſe vp their hearts, and to harken with good attention and deuotion to thoſe ſacred words which were vttered by the diuine mouth of Ieſus Chriſt, and recorded by his holy Euangeliſts. We muſt craue diuine grace to illuminate our vnderſtanding, and to inflame our will, the better to put in execution what is either taught or commanded to be done.

At the Creed.

HEre we muſt make a firm act to beleeve whatſoeuer hath been reuealed to Chriſt's true Catholick Church; and is by her propoſed to vs to be beleeued. And chiefly thoſe bleſſed Myſteries which are repreſented in the holy Sacrifice of the Maſs: humbly beſeeching God's grace that we may neuer yeild to any temptation againſt the ſame; and to deteſt all curſed Schiſme and Hereſy.

At the Offertory.

AT this oblation of the bread and wine, admire the infinite humility and goodneſſ of Ieſus Chriſt, who for our ſakes vouchſafed to place his precious body and blood vnder the conſecrated ſpecies of ſo contemptible mean creatures, as bread and wine. The mingling a little water with the wine, doth shew

the intimate vnion of God's diuinity (represented by the wine) with our humanity, signifi'd by that little water, and simple element. We must here humbly craue so vnited a heart to God's diuine will, as that we may truly say with S. Paul: *I liue now, not I, but Iesus Christ doth liue in me.*

At the Priest's washing his fingers.

PIlate washt his hands, to testify before the people his not being guilty of Christ's innocent blood. But our consciences stained with many crimes haue need to be washed by the water of true compunction for our sins. And for that end we must indeauour to frame a holy act of Contrition; that so we may appear with greater innocency at the consecration, before this our Soueraine Iudge.

At Orate fratres.

THe Prieſt makes here a ſecond oblation of that ſacrifice to the B. Trinity; in memory of the Paſſion, Reſurrection, & Aſcenſion of I. C. as alſo in honour of his chiefeſt Saints. And for the better obtaining grace to perform that holy function, he turns to the people, deſiring them to joyn their prayers with his, thereby to render the oblation of that their common ſacrifice more gratefull to God, both for him and themſelues. Which with a feruent ejaculation we muſt humbly craue.

At the enſuing Secret.

BY the enſuing priuate prayer, or Secret, (as the Church doth call it) we muſt humbly beſeech Almighty God to produce in our ſouls the effect of all thoſe good thoughts which he hath giuen vs

for our better preparation, to appear more worthily in his diuine presence at that neer approaching consecration.

At the Preface.

THe Preface is so called, as being the entrance to the Canon of the Mass; and a generall preparation to that holy Sacrifice. The Priest there exhorts the people to raise vp their hearts to God with thanks-giuing for all his benefits, accompanying the Angels, Cherubins, and Seraphins in adoring and praising him incessantly with that Angelicall hymn of *holy, holy, holy Lord God of Sabaoth.* For in louing, adoring, and praising the B. Trinity consists the Saints Beatitude, and endless felicity.

At Te igitur, *&c. where the Canon of the Mass begins.*

HEre begins the Canon and chiefe part of the Mass pro-

nounced with a low voice, to shew the great reuerence and veneration due to that most sacred and neer approaching act of consecration. Which ceremony bears resemblance with that of the Priests of the ancient law, who entring into the *Sancta Sanctorum* were couered with a vail, and were neither to be hear'd nor seen.

Whereby we are aduertised, that by priuate recollection, and withdrawing our hearts from all worldly cogitations, we should vnite our selues closely to God, with pious contemplation vpon those divine and holy mysteries.

At the first Memento.

IN this *Memento* we must pray for the Catholick Church. For its chief Pastor. For our king and Prelate. For peace amongst Christian Princes. For our kindred, friends, benefactors, enemies, and

for all for whom we are obliged to pray: that we being thus vnited to the liuing by Charity: and by craueing likewise the intercession of those powerfull aduocates, God's chief Saints in Heauen, we may testify our communion, both with the Militant, and Triumphant Church.

At hanc igitur oblationem.

THe fiue Crosses which the Priest makes at the end of that prayer renew in vs the memory of those cruell torments, which our diuine Redeemer did suffer in all his fiue senses. As also the memory of his fiue precious wounds. By the merits whereof we must humbly craue his grace, that we neuer willfully offend him grieuously by any of our fiue senses hereafter.

At the Conſecration, and Elevation.

THe Prieſt here, according to the command and example of Ieſus Chriſt, bleſſeth and conſecrateth the bread and wine in the ſelfſame manner, as he performed it in the inſtitution of this diuine myſtery; and commanded his Apoſtles and their ſucceſſors to doe the ſame. He eleuateth thoſe conſecrated ſpecies, offering I. C. to his Eternall Father; as he once did offer himſelf vpon mount Calvary for all the ſins of the whole world.

Here making an act of firm faith of the reall preſence of Ieſus C. we muſt humbly craue his grace; that as he vouchſafed to dye vpon the Croſſ for vs; ſo we, for his ſake, may cheerfully endure all Croſſes, and afflictions what ſoeuer, as from the louing correction of his fatherly hand, for our innumerable ſins.

At the second Memento.

HEre according to the continuall custome of the Church, we must offer this holy sacrifice for the faithfull soules departed this mortal life, yet remaining in Purgatory: and for such in particular, as we find our selues to be obliged to pray for: concluding as before, with a deuout addresse to God's blessed Saints to pray for them, and vs: humbly beseeching his diuine Maiesty to receyue vs into their glorious society, by the merits of Iesus Christ our Lord and louing Sauiour.

At Nobis quoque Peccatoribus.

THe good Theif by his happy repentance applying the sacred merits of Christ's holy passion for the healing of his sinfull soul, found thereby his perfect and speedy

cure. Let vs by the gratefull sacrifice of a contrite and humble heart dispose our soules to true repentance; and knock our breast, as did that humble Publican with vnfeined sorrow for all our sins; saying with him; *God be mercifull to me a wretche of sinner:* that at the hour of our Death we may happily hear pronounced by our Saviour that joyfull sentence: *this day thou shalt be with me in Paradise.* Luc. 18. Luc. 23

At the seuerall Crosses made vpon the holy Host and Chalice.

THE frequent making of this holy sign, as well after, as before the consecration; doth represent to vs the seuerall sorts of cruell torments which I. C. endured in his bitter passion: by his flagellation, coronation, bearing his heauy Cross, his crucifixion, derisions, scorns, blasphemies, and

the like. The three Croſſes which the Prieſt makes, ſaying: *Per ipſum &c.* put vs in minde of the three houres which he ſuffered vpon the Croſs. The other two which he makes ſaying: *Deo Patri omnipotenti, &c.* repreſent to vs the water and blood which came forth of that ſacred wound of his ſide: and the elevation of the Hoſt and Chalice, and immediatly depoſing them again vpon the Corporall repreſent the taking down of his bleſſed body from the Croſs.

All which are ſtrong motiues to draw from vs a feeling compaſſion of thoſe his great ſufferings for our ſake, and to offer to him a reſigned heart, with true conformity to his bleſſed will for whatſoeuer his heauenly prouidence hath deſigned for vs, liuing or dying, for time, or Eternity.

At the Pater noſter.

WE may make here our humble ſupplication vnto the Eternall Father with great confidence to obtain what we ſhall juſtly, and rightly demand by any of theſe petitions, taught vs by his diuine and beloued Son. And therefore with much confidence we may here make our humble petition to him for that in particular, for which we principally intended to offer vp that holy, and impetratory Sacrifice of the Maſs.

At the diuiſion of the Hoſt into 3. parts; whereof one is put into the Chalice.

THis diuiſion of the holy Hoſt, ſignifies the ſeparation of the body and Soul of Ieſus Chriſt. And the particle put into the Chalice, mingling thereby together the cõſecrated ſpecies of bread and wine

represents to vs the reunion of his body and soul at his glorious Resurrection. By which is also represented to vs the horrour of a mortall sin, which separating God's grace from our soul, doth kill the same; neuer more to be reuiued, but by the merits of Iesus Christ, applyed by true repentance for our sins, which therefore we ought carefully to fly, and most heartly to detest.

At Agnus Dei, *&c.*

WHat greater comfort can Man's heart conceive, then to hear this joyfull repetition, that it is *the Lamb of God which taketh away the sins of the world:* for should not he be engaged for this great debt, which we owe for sin; our case would be desperate; since that all creatures joyned together could neuer make satisfaction to his diuine justice for the least venial sin: *but he*

was wounded for our iniquities, and with his stripes we are healed. Agnus Dei is thrice repeated, to put vs in minde to make 3. acts of Contrition answerable to our 3. vsuall sorts of sin: by thought, word, and deed: against God, against our neighbour, and against our selues. Isaiæ c. 53. v. 5.

At Domine non sum dignus, *and the holy Communion.*

THe Priest thus disposed, and producing feruent acts of faith loue, humility, and true contrition; takes the holy Communion, protesting with the humble Publican his great vnworthines, knocking thrice his breast at *Domine non sum dignus*; he makes the signe of the Crosse with the holy Host, as taking Christ's heauenly benediction; he beseecheth him to consecrate his heart, a clean and pure sepulcher, fit to receive his most precious body; and that it may

neuer be made vnpleasing to him by any grieuous sin.

At the last Lotion.

WE are put in mind by this Ablution which the Priest takes to purify his fingers, and Chalice, that we must cleanse our souls from the remainder of all vicious habits, frō all ill affections, and inordinate passions, or inclinations to sin, which defile our soul, that ought to be the pure and vndefiled temple of God. We must here humbly craue such vertues, as may adorn and make it a pleasing habitation for the holy Ghost.

At remouing the booke again to the other side of the Altar.

HEre we should adore the great goodnes of God; and his infinite patience: who, notwithstanding the Iews long obstinate

contempt of all his graces proffered them, will yet vouchsafe finally, and towards the end of the world to receiue them to his mercy and heauenly blisse, by their true profession of his holy faith. Let vs be carefull not to neglect the grace of his diuine inspirations, on which our endlesse felicity doth soe greatly depend.

At the Post-communion.

THe great benefit receiued by this holy Sacrifice, as likewise the innumerable other gracious fauours which are so continually communicated vnto vs from the bountifull and louing hand of God, doe justly oblige vs to a due gratefull thankfulnes, which the Priest here makes to his diuine Majesty; as well in his owu behalfe, as for the people, in saying the *Post-comunion*, as also the ensuing prayer for the self same end.

At the next Dominus vobiſcum

THis *Dominus vobiſcum*, is to put vs in minde of our Sauiour's appearing to his Diſciples, and comforting them with his bleſſed preſence after his glorious reſurrectiō. But now as this apparition only, was ſo great a comfort to the Diſciples; oh! how much more may it well be to vs, not only to behold him really and truly in the Maſs; but ſo frequently alſo to receiue him perſonally into our breaſts: where he remains with vs in perſon, ſo long as the Sacramental ſpecies doe continue; and for euer with his grace unleſſ he be moſt vngratefully expelled by mortal ſin.

At the laſt Collect or Prayer.

BY this prayer we make a gratefull acknowledgment of all God's benefits; ād ought to ſtir vp in our hearts much ſorrow for hauing

greatly abuſed them by the ſmall amendment of our habituall vices; which may juſtly render us vnworthy of his future graces, vnleſſ we be more conſtant to our good purpoſes, and pious reſolutions.

At the laſt Dominus vobiſcum

THe prieſt ſaluting the people with this *Dominus vobiſcum*; doth repreſent to vs our B. Sauiour's Aſcenſion, in the ſight of all his Apoſtles and Diſciples: drawing doubtleſſ all their hearts with him; vpon whom both their loue, thoughts, and whole deſires were firmly fixed. Whereas our vn happy engagement to vain worldly contents, doth ſo depreſs our ſouls that we are rendred vncapable of celeſtiall thoughts, rnd remain euen as buried in meer humane and tranſitory affaires: and wholly made captiues to flesh and blood.

At Ite Missa est, *and the last Benediction.*

THe *Ite Missa est*, represents that last dreadfull sentence vpon the Reprobate, at the day of Doom: *Goe yee cursed into eternal flames, &c.* As the last benediction immediatly following, signifies the joyfull sentence vpon the thrice happy Elect; *Come yee blessed of my Father; possess yee the kingdome prepared for you from Eternity.* O let vs therefore be diligent and carefull to make vse of precious time whilst it is lent vs: that we may auoid that endless misery, and purchase eternall Bliss.

At the Gospel of S. Iohn.

AFter the conclusion of all these sacred and diuine Mysteries with this representation of Christ's joyfull benediction vpon the Elect at the end of the world: the holy

Church hath very properly concluded this her chiefeſt Sacrifice with the Goſpel of S. Iohn, which propoſeth to vs, the *Word's* eternall birth; with all the deepeſt myſteries of God's Divinity. Thereby to intimate to vs, that after the afore mentioned benediction, thoſe bleſſed Elect ſhall enter into the celeſtiall Paradiſe; there to know, to loue, and eternally to praiſe the B. Trinity; Father, Son, and Holy Ghoſt, three perſons, and one only God; to whom be *benediction and glory, all thanks-giuing, honour, and power for euer and euer. Amen.*

A prayer to be ſaid after Maſs.

I Render to thee, ô ſacred Trinity, moſt humble thanks for vouchſafing me the gracious favour to aſſiſt at this diuine Sacrifice of the Maſs; whereof ſo many are depriued, who would haue made much

better vſe of it. I humbly craue pardon, moſt louing and merciſull God, for all the diſtractions irreverences, and diſſipations of my wandering Spirit, committed at it: and for my dear Saviour's ſake, I moſt humbly beſeech thee, that thoſe infinite merits of his bitter paſſion, and moſt precious blood, shed for my Redemption, and ſacrific'd to thee in remiſſion of the ſins of the world, may render me worthy to be made partaker of thoſe diuine and adorable holy myſteries, here ſo truly repreſented in this moſt holy Sacrifice of the Maſs; and that with final repentance I may happily dye in thy grace. Amen.

Reflexions to be vſed ſo ſoon as Maſs is ended.

MAſs being ended, call to mind your negligences committed thereat. Craue pardon of God for them, and beg heartly his grace

grace for your amendement, and more ſtrength and courage to reſiſt all ſin. Renew then alſo the morning oblation of all your actions for that day; and confirm your good purpoſe to auoid that paſſion, ſin, or frailty which puts you moſt in danger to offend. Finally, your deuotion being ended, retire your heart very gently from that holy exerciſe, to your wordly affaires; retaining as long as you can the feelling, and affection of your former deuotion.

Obſerue alſo, that by theſe declarations vpon the holy myſteries of this diuine ſacrifice, it ſufficiently now appears, that the Maſs puts vs in mind, and very liuelily repreſents to vs Man's banishment from Paradiſe by Adam's ſin; and his reſtauration to grace, by the precious blood of Ieſus Chriſt. And therefore this manner of hearing Maſs is moſt conformable to the deſign of our B. Redeemer in his

inſtituting this holy ſacrifice: thereby obliging vs to keep a continual memory of that his bitter paſſion which he ſuffered for the Redemption of the world: *this doe in commemoration of me &c. For ſo often as you ſhall eat this bread, and drink this Chalice, you ſhall ſhew the death of our Lord, vntill he come. Doe this in memory of me.*

1. cor. 11.

Luke 22.

The vertuous ſoul may conclude her devotion after Maſs by making choiſe, at leaſt of ſome one (which ſhe ſhall conceive moſt vſefull for her practiſe in occaſions which are likely to happen that day) of the following ſpiritual advices of S. Thereſa, greatly conducing to liue happily both with God and Man.

ACcommodate your ſelfe to the harmleſs conditiõ of thoſe

with whom you conuerſe. With the merry shew ſigns of joy. With the afflicted, a feeling of their grief. And finally endeauour to pleaſe all, to the end to gain all.

In all your actions remember to be in the preſence of God: and direct them with à pure intention to his greater honour and glory.

Accuſtome your ſelfe to make many acts of the loue of God, and of your neighbour; for they will kindle charity, and make your heart tender.

In any ſpiritual deſolation, forſake not your accuſtomed practiſe of deuotion: but much rather encreaſe the ſame: for thereby you will ſoone experience God's diuine fauour and comfort.

Let your deſire be to ſee God; your fear to looſe him: your ſorrow for hauing offended him: your joy in doing his will: and by this mean you will poſſeſs a moſt bleſſed and happy peace.

Neuer ſpeak any thing in your own praiſe, for knowlegde, vertue, kindred, or good actions; vnleſs there be good cauſe to hope that ſome great good may come thereby. And then alſo it ought to be with much humility, and conſideration, that theſe are gifts which come from the meer goodneſs of God, and not from you.

Neuer buſy your ſelf in thinking vpon other men's faults but rather in mending your own.

When any ſhall reprehend you, take it both with inward, and outword humility; and pray to God for them who ſhall tell you when doe amiſs.

Be careful to exerciſe your ſelf in the fear of God, which ingendreth contrition and true humility in the ſoul.

Offer vp your ſelf to Almighty God many times in the day, and that in much feruour and affection.

Endeavour with diligence to have frequently before your eyes, your morning good reſolution; for that is of great profit for gaining perfection.

Neglect not God's holy inſpirations; and put in practice the good deſires which he hath giuen you in your prayer.

Neuer make shew of more deuotion outwardly, then you haue truly within. And what deuotion you find inwardly, be careful to conceal it.

Bethold your life paſte, and bewail it; and be confounded at your preſent coldneſs in deuotion, conſidering how much it wants of deſeruing that Beatitude which God hath promis'd to all who truly loue him.

When you are in company of many ſpeak but little.

Neuer contend, nor ſtrive in words with any; for that argues but obſtinacy, and ſelf-opinion.

Speak to all persons with à pleasing, sweet, and gracious modesty. Neuer reprehend any, without discretion, and humility.

Never greatly exaggerate matters, by commending or dispraising them with excess; but speake with moderation that which you think.

Offer not to giue your aduise vnless it be demanded; or that charity require the same.

Be merry without immoderate laughter, but with a modest, affable, and edifying mirth.

Be not desirous to speak, nor inquire of things, which dos not concerne you.

In all your cõuersation mixe something of piety; whereby you will auoid much idle, or worse discourse.

Misery it self is not to be desired; but a will to endure with moderation of mind, for the loue of God, when he shall please to send it.

To the former aduiſes, adde alſo theſe following, ſeruing to the ſame end.

IT is incomparabily more eaſy to command and rule our paſſions, then to giue way and obey them: and more facill it is, to maſter our naturall inclinations, then it is to content them; and conſequently much more eaſie to walk in the way of ſaluation then in that of endleſs perdition.

Proportion the quantity of your prayers to the occaſion of your employments; and regulate in ſuch ſort your exerciſes of devotion, as that the length of them tire not your own ſoul; nor yet diſquiet others with whom you liue.

A great part of our perfection conſiſts in ſupporting mutually each others imperfections: for in what can we better exerciſe true charity, and the loue of our neighbour, then by this holy practiſe?

When you ſpeak of Humility; haue a true interiour feeling, anſwerable to what you pronounce of it; nor vſe humble down-looks, but in humbling your heart therewithall.

Neuer ſpeak, nor be you the diuulger of your own good deeds (when neither charity nor neceſſity requires it) for Sathan makes ſport of ſuch godly works; they prouing thereby but like vented mines, which, can have no good effect.

Whoſoeuer ſhall read theſe inſtructions once a month or oftner; and endeauour to put them in practiſe; he will vndoubtedly reap much profit thereby, and arriue, by God's grace, to great perfection in his ſtate and calling.

OF CONFESSION.

If we Confeſſ our ſins; God is faithfull, and iuſt for to forgive vs our ſins, and to cleanſe vs from all iniquity 1. Ioan. 1.

Advertiſemens for before Confeſſion.

SAthan our mortal enemy vſeth all induſtry to deterre vs from this holy Sacrament of Penance: ot at leaſt, to put ſuch impediments as may much hinder the happy fruits thereof; well knowing that by a true contrite confeſſion he looſeth, what in much time he had before laboured to gain.

Conceal nothing in your Confeſſion: for God you cannot deceiue,

but your ſelfe you may. One mortall ſin, wilfully concealed, renders your confeſſion a ſin of ſacrilege; and your ſelfe vncapable of Abſolution.

Conceiue not your Ghoſtly Father to diſeſteeme you for your ſins: for confeſſ but with ſorrow, and full putpoſe to amend; and although you approached a great Sinner, yet he regards you by repentance to returne a Saint.

Prepare your ſelf to Confeſſion, as if it were to be your laſt, or at the hour of death: and endeavour to put your ſelfin the ſame condition, as you would deſire to be found at that laſt dreadful moment: by ſtirring vp fervent acts of faith, of hope, of charity, and true contrition for your ſins.

Craue diuine light of God, to call to mind your offences; and that you may now behold them, in the like enormity as they would appear to you at your death; that

you may abhorr them, and accuſe your ſelf of them, with firm purpoſe to amend and to doe due pennance and ſatisfaction for the ſame.

Conſiderer how often you haue deſerued eternall damnation; from which God hath of his meer mercy ſo often preſerued you, as you haue offended him by mortal ſin: which is as great a mercy, as to haue ſo often reduced you from that infernall pit of endleſs miſery.

Know alſo that a good Confeſſion requires a good purpoſe of amendment; a right good purpoſe requires a true intention to avoid the occaſions of our ſins; for to doe other ways, were to be like him; who were vnwilling to haue the plague, but would not auoid infected houſes; and would not ſuch a man's purpoſes be mere mockery, and wholly in vain?

To your good purpoſe of amendment, adde alſo hearty ſorrow and deteſtation of your ſins: the want

whereof may be the cauſe of your ſmall amendment, and of ſo frequēt relapſes into your former faults.

Your Confeſſion muſt be ſincere and true; accuſing your ſelf freely, telling the doubtful things as doubtful, and the certain as certain without artifice or excuſe, couering, or diminishing, your Confeſſion being to God, who already wel knows how farr you are guilty.

Laſtly recommend your ſelf to the ſacred Virgin mother of God, to your Good Angel, and to the interceſſion of all God's bleſſed Saints, to obtain for you a true repentant heart, deteſting all your ſins, with a firm purpoſe to avoid them here-after, and the occaſions thereof: confiding in the mercy of God, and in te ſacred merits of Ieſus Chriſt apply'd by the miniſtry of the Prieſt in this holy Sacrament vnto our ſouls for the remiſſion of our ſins: *for it is not abſurd* (ſait S. Cy-

ril) *that they forgiue sin, who haue the holy Ghost, for when they remit or retain, the holy Ghost remits, or retains in them, and that they doe two ways, first in baptism, and then in Pennance.* Cyril. lib. 12. c. 36. in Ioan. *Let every one, my brethren, I beseech you, confess his sins, whilst he is yet aliue, whilst his Confession may be admitted, whilst satisfaction, and remission made by a Priest, is acceptable before God.* S. Cypr. de lapsis num. 11.

These premisses supposed; place your self in the presence of God, and with a due reflexion vpon all his innumerable great blessings bestowed vpon you; examin with great confusion your abominable ingratitude vnto so louing and merciful à God: beseeching him to reduce vnto your memory all pour grieuous sins whereby you have offended him, as also to grant you the spirit of perfect pennance, confession, and contrition, and from

all odious sin to purge you.

A table of sins, helping the memory for a general Confession by method to examin our conscience, wherin we may have offended Almitghty God.

OF TKE FIRST CŌMANDEMENT.

Of honouring God above all things.

IF not loued God above all things.
If doubted or staggered in matters of faith.
If continued in heresy more out of humain respect, then ignorance.
If ignorant of the chief mysteries of the Christian Faith.
If murmured against God in aduersity.
If distrusted in God's goodness, or mercy.
If presumed of his goodness, to sin.
If gone to witches, or sorcerers for counsel.

If hindred any ones conuerſion to the Faith, or to a good life.

If blaſphemed God, or curſed creatures.

If wilfully been expoſed to the danger of mortal ſin: or taken delight in any ſin done in time paſt.

If procured by way of lots to find out any theft, or ſecret thing.

OF THE II. COMMADEMENT.

Of not taking God's name in vain.

If ſworn what was falſe; knowing or doubting it to be ſo.

If ſworn to doe ſome vnlawfull thing. Or if not had an intention to perfom what was lawfully ſworn.

If been cauſe that any did ſwear falſe; or not fulfilled a lawfull oath.

If ſworn to doe euill: or not to doe a thing which was good.

If ſworn falſe in judgement: or induced others to doe the like.

If had a cuſtome of ſwearing often without conſideration or care whither it were true or falſe.

If not faithfull, or if negligent in performing a vow.

OF THE III. COMMANDEMENT.

Of Sanctifying the Sabboth day.

If not obſerved Sundays, and holy days; but either done or commanded ſome ſeruil work.

If omitted to hear Maſs; ithout a lawfull cauſe: or if voluntarily diſtracted ſome notable part thereof on days of obligation.

If not gone to Confeſſion, at leaſt once a year: or not cauſed others vnder our charge to doe it.

If gone to Confeſſion without neceſſary examin of conſcience; or purpoſe of leauing ſin.

If concealed any mortal ſin in former Confeſſion.

If faſted Lent, Vigils, and Em-

ber days, being bound thereunto.

If eaten or drunk with much prejudice to our health: or if voluntarily been drunk.

If done any injury or irreverence to any ſacred thing.

If for ſloath or negligence left any good work of obligation vndone.

OF THE IV. COMMANDEMENT.

Honour thy Father and Mother.

If vndutifull, or irreuerent to Parents, by word, or deed.

If curſed, or ſpoke ill of them.

If not obey'd them, and other Superiours in juſt commands.

If not ſuccoured them in neceſſity, to our power.

If deliberately deſired their death, thereby to enjoy the inheritance.

If not fulfilled their laſt will and Teſtament.

If not obſerued the juſt laws and decrees of Superiours.

If detracted, or ſpoken ill of Superiours, temporal, or ſpiritual.

If not ſuccoured the poor in their great neceſſity, being well able.

If Parents have curſed or wished ill to their children.

If they haue not brought them vp in the fear of God, and due Chriſtian inſtruction.

If Maſters of families haue had the ſame care of their ſervants: and that they obſerve the Commandemēts of God and the Church

OF THE V. COMMANDEMENT.

Thou shalt not kill.

If born hatred towards ſome perſon; deſiring to be revenged: and how long ſtay'd therein.

If deſired any man's death; or ſome great evill, or damage, to his body, or good name.

If been angry with ſome perſon with intention to doe him harm, or

to be revenged of him.

If ſtrucken, wounded, or killed: or commanded, or conſented to the ſame: or giuen ayd or counſell, or favour thereunto.

If, having offended others, refuſed to ask pardon, or to be reconciled; or have not ſufficiently ſatisfi'd for the offence.

If refuſed to pardon injuries.

If out of hatred refuſed to ſpeak vnto, or ſalute others; and ſcandaliz'd our neighbour thereby.

If in adverſity or mis fortune wished our death, or in fury or anger curſed our ſelves or mentioned the divel.

If curſed others. If ſowed diſcord; or cauſed enmity between others.

If out of hatred, or envie, been ſorry for the proſperity and good of others, temporall, or ſpirituall: or rejoyced at any harm befallen to them.

If in anger offended others with injurious, and contumelious words.

If flattered others, praising them for some sinfull act.

If by ill example, counsell, or praising that which was evil; or blaming what was good, been cause that others have left some good work: or if induced them thereby to some sin, or to perseverance therein.

If omitted to corect or admonish one of a sin, when probably his amendment was hoped for thereby.

If given reception to Out-laws, and murtherers; or with counsel, favour, or otherwise assisted them.

If spoken ill of others, manifested any secret fault of theirs to discredit them, or cause them some other harm.

If strucken injuriously any Ecclesiasticall or Religious person, wherein there is also Excommunication.

OF THE VI. AND IX. COMMANDEMENTS.

Thou shalt not commit adultery.

Thou shalt not couet thy neighbour's wife.

If given conſent to any carnal temptation.

If taken delight deliberately in any filthy cogitation.

If negligent in caſting away evil cogitations, when in danger to give conſent, or deliberately to take delight in them.

If ſpoken, or harkned to vnchaſt words.

If ſent letters, or meſſages to diſhoneſt ends.

If vſed vnchaſt looks, behaviour, geſture, or apparel, to any evil end.

If vſed vnchaſt touching, kiſſing, embracing &c.

If actually committed any carnal ſin; with a ſecular, or religious per-

ſon; married, or vnmaried; or of near kindred.

If not auoided dangerous temptations to ſin.

If corrupted a Virgin by falſe and deluding promiſes.

OF THE VII. AND X. COMMANDEMENTS.

Thou ſhalt not ſteal.

Thou ſhalt not deſire thy neighbour's goods.

If taken any thing from an other, by deceit, or violence; to what value, and if any ſacred thing.

If retained any thing of an other perſon without his conſent, not reſtoring it preſently if able.

If for not paying of debts (when able) creditors haue ſuſtained any damage.

If finding any thing, or otherwiſe it falling into our hands, not endeuored to haue it reſtored to the owner.

If in buying or ſelling, uſed any

deceit in the ware, price, meaſure, or weight.

If bought of ſuch perſons as could not ſell: as of children under age, ſuſpected perſons, and like not to haue come well by what they would ſell.

If had a reſolution to retain an other man's goods when occaſion should haue bin preſented; or to gain, or encreaſe wealth, by right, or by wrong.

If committed any ſort of vſury, or made any vſurarious contract.

If hauing wages, or pay for any work, or office; not done it well and faihfully.

If defrauded ſeruants, or workmen of their hire; or differ'd their payment, to their harm and prejudice.

If moued any ſuit in law againſt juſtice; or if in juſt ſuits, vſed any fraud or deceit to prevail.

If in gaming vſed fraud, and won by deceit; or played with perſons

who could not alienate, as children vnder age, aud the like.

If defrauded any iuſt impoſts, or tolles

If committed ſimony; in what ſort ſoeuer. Or if defrauded the Church of what was due, as are tithes &c.

If by vnlawful means, and ill information, obtained what was not due; or unjuſtly hindred others from the obtaining ſome benefit or commodity.

If given help, or counſell: or in any other manner abetted ſuch as haue taken other men's goods, or being able, or bound, not diſcouered, or hindred any theft.

OF THE VIII. COMMANDEMENT.

Thou shalt not bear falſe witneſs.

If born falſe witneſs in iudgment, or out of iudgment; or induced others to doe the like.

If ſpoken any vntruth, with notable

table preiudice, or hurt to our neighbour.

If detracted from the good name of others; impoſing falſly vpon them ſome ſin, or exaggerating their defects.

If murmured in weighty matters againſt an other man's life and converſation; eſpecially of qualified perſons; as Princes, Prelats, Prieſts, Religious, and perſons of good name.

If willingly given eare to detractions, and murmurings againſt others.

If diſcloſed ſome ſecret ſin of nthers, cauſing their infamy; Which though true, is yet vnlawfull to be published to the blemishing of an others good name.

If vttered a ſecret, or which ſecretly had come to be known; in that caſe there is obligation to reſtore the damage hapned by ſo revealing.

If opened other men's letters vn-

lawfully, or for any ill end.

If iudged rashly or condemned in his heart of mortal ſin the deeds or words of others, which might haue been well interpreted.

If not obſerued a iuſt promiſe, without due cauſe. and if for want of obſerving it our neighbour is notably preiudiced, it is a mortal ſin.

OF THE SEVEN DEADLY SINS.

OF PRIDE.

If not aknowledged all bleſſings both of Nature, Grace, and Fortune to be from the meer bounty of God; but rather vngratefully accounted them as things due to our deſerts, not giuing to God the glory and praiſe of all.

If vain-glorious and boaſting of ſome vertue which we haue not: or ſeeking to be eſteemed more then we deſerue; deſpiſing others as farr inferior to vs.

If proud and vain-glorious of ſome ſin: as of reuenge, drinking, luſt, &c.

If ambitious; too earneſtly coueting honour, promotion, &c.

If out of pride and ſelf-eſteem, deſpiſed others, doing ſomething to their diſgrace and contempt.

OF COVETOVSNESS.

If diſpoſed rather to offend God, then part with temporal goods, when charity, and iuſt cauſe require it.

If ouer earneſt, and greedy in gathering wheallth; and too neer, and miſerable in ſpending it.

If heart-harted, and vnpittifull to the poor, and needy.

If not contented with our own eſtate, but euer coueting for more.

OF LVXVRY.

See the VI. Commandement.

OF ANGER.

If angry, impatient, ouer-hasty, furious, disdainful, wayward, fretful, quarrelsome, immoderate in grieuing, too seuere in correcting.

OF GLUTIONY.

If intemperate in eating and drinking.

If ouer curious in dyet, and seeking to please the palate.

If too much fixed vpon good cheer.

If not obserued the fasts of holy Church.

If distempercd and made sick by ouer-much eating, or drinking.

OF ENVIE.

If enuied or grieued at others prosperity, or to hear them well spoke of.

If reioiced at their harme; if made

the worſt of all their actions.

OF SLOATH.

If drouſy, heauy, and vnwilling to deuotion.

If idle and wholly giuen to eaſe.

If inconſtant in good purpoſes.

If not laboured to reſiſt ſloath, and tediouſneſſe in prayer and exerciſe of vertue.

If ſpent time wholly vnprofitably.

If not laboured not employed the gifts receiued from God to his glory, and our ſoul's good.

If negligent in vſing due preparation to the holy Sacrament of Confeſſion and Communion.

If careleſs to amend daily and moſt habitual ſins.

If abuſed, by ſpending it idly, precious time lent to vs by God to be employ'd for his honour, and our ſoul's good.

If not been grateful to God for all

his great bleſſings : aud neglectfull of his diuine inſpirations.

Finally, let each one examin his conſcience, according to the offences of his particular profeſſion, ſtate, and degree, and according to his ſeverall obligations.

And it is alſo to be obſerued that in all theſe aboue numbred ſins; one may not only ſin by his own committing them; but alſo by being acceſſory; and the cauſe of an other man's ſin; by commanding; by counſelling; by conſenting; by receiuing; by partaking; by not reprehending: and finally by ill example, flattering, and applauding ill doers.

Hauing diligently examined your conſcience according to the articles aboue; and carefully obſerued wherein you find your ſelfe to be guilty of any offence you are next to ſtirr vp hearty ſorrow and true contrition for all your ſins, with a firm purpoſe, and true reſo-

lution, by God's grace to be very carefull to commit them no more. Both which are neceſſarily required for à fruitfull confeſſion. For to what other end doe we confeſs, and accuſe our ſelves, but to teſtify thereby true ſorrow for hauing offended ſo powerfull, and ſo good à God, from whom we continually receiue ſo great, and innumerable benefits? Which hearty ſorrow, and true purpoſe of amendment, may be happily procured by this following feruent prayer of B. S. Auguſtin, moſt efficaciouſly moving, and profoundly humbling a ſinner's heart to repentance and true contrition for hauing offended God.

Behold, ô God, the foul and odious ſtain of my delinquent ſoul, which I neither will nor can hide from thee. The remorſe of conſcience euen now begins my payn in part of punishment for them, to which the eternall torments of Hell

are juſtly due; y ea farr inferiour are they to my deſert: it greatly therefore doth aſtonish me; Dear Lord, ſo frequently to feel this gnawing worm of ſin, and yet to retain ſuch an affection to it. My frailty bears me down, and ſways me vnder the heavy burthen of my iniquity; and yet I ſeek no eaſe nor remedy. My life conſumes in languishing ſighes but I amend not my ſinfull manners. If thou shalt but punish; I can no longer ſubſiſt. I confeſs, when actually chaſtiſed for my offence: but the correction being paſt, I no longer remember my repentance. So long as the rod remains in thy hand to ſtrike, I promiſe much; but if thou ſuſpend the blow I perform very little. If thou but touch me, I cry for pardon and mercy; but if thou ſpare me, I immediately prouoke thee again to ſtrike. O my God, my Lord, I confeſs to thee my frailty and great miſery: I implore thy

gracious clemency, in which is all my hope for either grace or pardon. Grant me this, ô mercifull God, though I am moſt vnworthy thereof; and ſeeing that without my deſert thou haſt been pleaſed to draw me out of nothing, permit me to make this my humble petition now to thy diuine and glorious Maieſty. Vouchſafe alſo, I moſt humbly beſeech thee, by the purity of thy Conception: by the humility of thy birth; by the painfull labours of thy life; and by all the great torments and ignominious confuſions ſuffered at thy dolorous death, to grant me thy moſt gracious pardon, ô my Souverain Lord, my God, and only Redeemer. Amen.

O my dread Lord, my God I moſt heartely repent for hauing offended thee, whom I loue with my whole hart and ſoul; I firmlypurpoſe (thy heauenly grace aſſiſting me) neuer more to conſent to my former grieuous treſpaſſes a-

gainſt the ; but humbly and contritely to confeſs them , to perform my propoſed penance and vndergoe due punishment for the ſame. And conſidering that ſo often as by mortal ſin I haue offended thee, ſo many times thou haſt moſt mercyfully preſerued me from the eternall flames of Hell ; and for that I haue nothing in true and humble gratitude to offer thee: I preſent to thee , ô Eternal Father , the bitter Death and Paſſion , together with all the ſacred merits of thy divine and moſt beloued Son Jeſus ; beſeeching his immaculate Virgin Mother and all the bleſſed Saints and glorious Angels of Heaven , to praiſe , to bleſſe , and magnify thy mercy , and infinite goodneſs vnto me for all Eternity.

A prayer before Confeſſion.

RECeive my Confeſſion, ô moſt benign and clement Lord Jeſu, the only hope for the ſaluation of my ſoul; giue vnto me, I beſeech thee, contrition of heart, and tears to my eyes, that both day and night, I may bewail all my negligences, with humility and purity of harr. Let my prayer, ô Lord, approach neer in thy ſight. If thou ſhalt be angry againſt me, what helper can I ſeek? who will haue mercy on my iniquities? Remember me, ô Lord, who didſt call the woman of Canaan, and Publican to repentance; and didſt receiue Peter weeping. O Lord my God accept my prayers. O good Jeſu, Sauiour of the world, who gaueſt thy ſelfe to the death of the Croſs that thou mighteſt ſaue ſinners: regard me a wretched offender, calling vpon thy name; and take not ſuch heed to my wickedneſs, that thou forget thy

mercy. And though I haue committed whereby thou maiſt condemn me, yet thou haſt not loſt that, whereby thou art wont to ſaue vs. Spare me therefore, ô Lord, my Saviour, and haue mercy on my ſinful ſoule; looſe the bands, heal the wounds thereof, Lord Jeſu, I moſt humbly beſeech thee: shew me thy face, and I shall be ſafe. Send forth therefore, ô moſt louing Lord, through the merits of the moſt pure, and ever Virgin Mary thy immaculate Mother, and of all thy bleſſed Saints, and Angels, ſend forth thy light into my ſoul which may shew vnto me truly all my defects, which it behooueth me to confeſs, and may help and teach me to expreſs them fully, and with a contrit heart, who with the Father and the Holy Ghoſt liueſt, and reigneſt one euerlaſting god. Amen.

This done next goe and caſt your ſelf vpon your knees with a reue-

rent and humble heart, as at the feet of Jesus Christ in the person of his Vicar the Priest: there conceiving your self as a criminal before your judge, and as wholly depending vpon God's mercy; not having any thing to alledge in your own behalf, but a guilty conscience deserving eternall punishment; raise all your hope in an humble confidence of his mercy, and the sacred merits of Jesus Christ: detest your sins, whereby you have offended so gracious a God; and crave humbly grace to amend.

Having asked your ghostly Father's benediction, and said your *Confiteor* til *mea culpa*, *&c.* then accuse your self plainly, humbly, and entyrely; and with all confidence, and freedome, endeavour to lay open to him what soever you conceive, or doubt you may have greevously offended God in for this freedome in confession takes away all scruple of conscience, and gives a

great peace and tranquility to the ſoul: which is farr to be prefer'd before the greateſt felicity in the world.

Finally, having confeſt all, and ſaid the reſt of your *Confiteor*; then hearken attentively to what the Prieſt ſhall ſay to you, without any further ſearching into your conſcience: but take with humble ſubmiſſion the advertiſments which he ſhall then give you, as being there the ſubſtitute of Jeſus Chriſt: and perform faithfully what he ſhall ordain you; either by way of counſel, or penance.

This done retire your ſelf with a recollected mind, to give humble thankes vnto God; and with feeling piety and devotion ſay this following prayer after yonr Confeſſion.

A prayer out of F. Granada exciting in the ſoul compunction and ſorrow for her ſins.

O Only Son of God, how great and ineffable are the bleſſings I have receiu'd from thee! thou haſt framed me of the duſt and ſlime of the earth, thou haſt created my ſoul out of nothing, according to thy image and likeneſs, endouing me with vnderſtanding, memory, and will; thou haſt given me a free will, together with all my members and ſenſes, to the end that by their means I might know and lone thee. Thou haſt co ſerued me in the narrow priſon of my mother's womb, to the end I might not die without the ſaving water of holy Baptiſm. After ſo many ſins as I have multipli'd againſt thee, thou haſt had long patience with me even to this houre, whilſt many others, leſs guilty then my

ſelf, whom thou haſt not ſo long expected to repentance, are peradventure at preſent tormented in Hell. Beſides this, ô my Lord, thou haſt vouchſafed to make thy ſelf Man, and to converſe amongſt men for my ſake. For me thou wouldeſt ſuffer grievous afflictions, a bitter agony, ſorrow of ſoul, and a bloody ſweat. Thou wouldeſt be apprehended, bound, ſtruck, ſpit vpon, injured, blaſphem'd, and buffeted; thou wouldſt be clad alſo at one time in a white robe, at an other in a red one, in mockery. For me thou wouldſt be beaten, ſcourg'd, crown'd with thorns, ſtruck with a reed vpon thy ſacred head; thou wouldſt be blind-folded, condemned to death, and dragged to the place of execution with a heavy Croſs vpon thy back, to which Croſs thou wouldſt be faſtened with moſt sharp and vaſt nails: thou wouldſt be placed between two theeves, and numbred amongſt the wicked. Gall

and vinegar was preſented to thee for thy laſt draught; and finally thou wouldſt looſe thy life by a moſt cruell death. In this manner, ô my Lord, and with theſe ſufferings haſt thou redeemed me, and yet I moſt vngratefull for ſo great benefits, have many times crucified thee againe by my ſins, whereby I have merited that all thy Creatures ſhould riſe vp againſt me, and in thy name take reuenge vpon me for theſe injuries.

Moreover what ſhall I ſay of the fearfull abuſe I have made of thy Sacraments, thoſe bleſſed remedies which thou haſt purchas'd for me with thy moſt precious blood. Thou haſt waſht, and receiu'd me in holy Baptiſm as one belonging to thy ſelfe, there thou haſt conſecrated me as thy temple. Thou haſt anointed me as a Prieſt, as a King, and as a Souldier, who ought inceſſantly to fight againſt thy enemy. There thou haſt eſpouſed my ſoul to thy

ſelfe, and edorn'd her with all the ornaments requiſite to ſo high a dignity. What have I done with all theſe jewels? What care have I taken to conſerve ſuch immenſe riches? thou haſt adopted me thy Son, and I have rendred my ſelfe a Slave to Sin. Thou haſt conſecrated me thy Temple, and I have made my ſelfe a Den of Devils. Thou haſt arm'd me as thy Souldier, and I have taken part with thy Enemy. Thou haſt anointed me a King and I have employ'd the power thou haſt given me in Rebelling againſt thee. Thou haſt eſpous'd my ſoul to thy ſelfe in perpetuall Charity, and I haue loued Vanity more then Truth, and preferr'd the Creature before the Creator. It is now high time, ô my Lord, that he who has committed all theſe exceſſes ſhould begin to lament them. And this is what thou haſt ſo long expected of me, even ſince thou haſt given me life. For this haſt thou ſo often

call'd me, ſo long tolerated me. For this haſt thou ſometimes chaſtiſed me, other times comforted me; thy infinite goodneſs hauing vſed all poſſible means to draw me to thee. Thou haſt patiently expected me, and I have abus'd thy patience. Thou haſt call'd me, and I have shut my eares againſt thy divine voice. Thou haſt given me time to repent, and I have employ'd it in pride and vanity. Thou haſt ſtruck me, and I have been inſenſible to thy ſtrokes. Thou haſt chaſtis'd me, and I have rejected thy diſcipline. Thou haſt laboured and ſweat to purify me; yet neither thy mercifull ſufferings, on the one ſide; nor thy juſt chaſtiſements on the other, have been able to remoue the ruſt of my vices. I haue hardened my heart as well againſt thy punishments, as againſt thy favours; having been vngratefull to the one, and rebellious to the other. Neuertheleſs, ô my Lord; ſince thou haſt ſuffered,

ſo much for me, and haſt commanded me neuer to looſe confidence in thee, I recurr with my whole heart to thy mercy beſeeching thee to give me grace for amendment, to the end that for the time to come, I may loue and ſerue thee in ſuch manner, as never to be ſeparated from thee; world without end. Amen.

THe former table of ſins being propoſed for a generall Confeſſion; as alſo for ſuch as approach but ſeldome to this holy Sacrament of penance: it will be but very convenient to propoſe an other for perſons of more devotion, who doe often make vſe of this ſouerain cure of ſin: ſeeing that many vertuous ſouls are much troubled, in that examining their conſciences for Confeſſion, they find ſo ſmal matter whereof to accuſe themſelves; they well knowing, on the one ſide that they cannot be without

ſin, and yet on the other, by their examin they cannot diſcouer it. And hence they are greatly diſquieted, fearing that they neuer confeſs as they ought.

But theſe ouer-timorous ſoules muſt conſider, that it is very hard for a man to know rightly himſelf, or truly to ſee into all the ſecret windings of his own conſcience, which made the Royall Prophet with much good reaſon to ſay: *who ſees well his own faults? from my ſecret ſins wash me, ô Lord.* Pſal. 18 13.

It is moreover to be obſerved, that the ſins of theſe vertuous perſons, are more vſually ſins of omiſſion, which are not ſo perceptible, as are the ſins of commiſſion againſt which they ſtand much more carefully vpon their guard.

Thoſe who experience ſuch difficulty in finding out ſufficient matter for their Confeſſion, I doubt not but by this enſuing table will be eaſed of that ſo needleſs ſcruple.

A method for the examin of conſcience, intended for the deuouter ſort, who doe often frequent the holy Sacrament of Penance.

IF loued God with our whole heart and ſoul; or if not ſet too much affection vpon Creatures.

If not vngratefull to God for his bleſſed benefits.

If not negligent in calling vpon him for help, bothin our corporal and ſpiritual neceſſities.

If not irreuerent, and negligent in reſiſting voluntary diſtractions in time of prayer.

If omitted accuſtomed prayers, or examin of conſcience at night, out of ſloath and indevotion.

If done our workes with a pure intention for the honour of God: or if not for uain glory, or for ſome ſiniſter end.

If for fear of diſpleaſing others,

omitted ſome duty, or vertuous exerciſe to God.

If impatient at ſome croſs accident which by God's divine providence hath hapned to vs.

If neglected God's diuine inſpirations, or been inconſtant in good purpoſes, for the amendment of daily and greateſt imperfections.

If offended by pride, and vainglory, by thinking better of our ſelues, then of others.

If iudged rashly of others, and that in a matter of moment.

If ſworn rashly, or vntruly.

If obſerued faſting and holy days with due temperance, piety, and devotion.

If eaten or drunk with exceſs.

If cenſured or iudged rashly of others.

If ſpoke ill by detraction, or ſlander, and thereby diminished the good name and reputation of others

If giuen them any ill language or reproachfull words, or shew'd diſdain to them.

If cauſed any diſcord, or breach of charity between others, by our reports of them.

If negligent in ſuppreſſing paſſion and anger; or been too impatient vpon ſmal occaſions.

If too earneſt and obſtinate in defending our own opinion, and contradicting others, which proceeds from ſelf-eſteem and pride.

If vſed too much vanity, or curioſity in apparell, or diet.

If entertained any thoughts of enuy, by ſeeing others better eſteemed, or to enioy better gifts from God then our ſelves.

If negligent in reſiſting impure thoughts; or if vſed vnchaſt words, or dalliances.

If loſt much time in ſloath and idleneſs; or in vain vnprofitable conuerſation.

If told an vntruth for any ill end; or if to the prejudice of any other perſon.

If born any ill will, or aliena-

tion

tion of mind to our neighbour. If taken content to hear detraction, and our neighbour's imperfections reported by others, and them decri'd.

If vſed too much induſtry to ſeek our own eaſe and commodity, neglecting true Chriſtian perfection.

If had too much ſelf-loue; and deſire of eſteem in our actions, and the like: which vpon examination may often occurr to the memory of the moſt vertuous ſouls.

By all which heads of vſuall veniall frailties our mind will be furniſhed with abundant matter for confeſſion; we reflecting likewiſe vpon the ſtrict account we muſt give to God of each idle word; as alſo of every moment of ill ſpent time: wherein who ſhall but well conſider, how often he offends both by thought word and deed, and by omiſſion, will find he hath daily iuſt cauſe to crave God's gracious mercy, and to apply Chriſt's

sacred merits to obtain it by this holy Sacrament of Confession; wherein having accused your self of what you can remember, concluding with *Mea culpa* and the other advertisments, as above after the generall Confession; attend with much devotion and reverence, to the spirituall counsel and comfort of your ghostly Father, as also to the penance which he shall injoyn you and observe all the other advertisments, as above after the general Confession. Then being dismiss'd retire your selfe with a recollected mind into a convenient place, most free from distraction; and there say with a devout and repentant heart this following prayer.

A devout Prayer after Confession.

O Soueraign Creator of all things; I a most vile and ungrateful sinner prostrate at thy

ſacred feet in true grief and hearty ſorrow for all my hainous treſpaſſes wherwith I have ſo grievouſly offended thee, my Lord and Maker, and for which thou haſt vouchafed to endure ſo cruell torments vpon the Croſs, do here confeſs my great ingratitude, dear Lord, for all thy innumerable benefits, and for having thus mercifully ſpared me ſo long perſiſting in my ſinful courſes, and contempt of thy divine commandements and bleſſed will, for which in ſtead of caſting me into Hel, as I moſt iuſtly deſerved, thy boundleſs goodneſs hath expected me to penance, and amendment of my life. For which, oh how, often haſt thou knock'd at the door of my heart by thy heavenly inſpirations! how often haſt thou prevented me with bleſſings, allured me with comforts, drawn me with favours, yea forced me many times by croſſes and afflictions to ſeek vnto thee! And yet neither hath my

flinty hart been mollifi'd therewith, nor my will reclaimed. But behold now at last, ô my ungrateful soul, the grievousnes of these thy sins; and thou, ô divine Redeemer, pierce my obdurate heart, with contrition, and detestation of the foulnes of all my detestable offences, for which I am most vnworthy to be called thy creature, or whom the earth should bear, much les afford so plaintifully all conveniences for humane life, upon whom even nature it selfe ought rather to take iust vengeance of my great contempt, and odious sins.

O mercifull father, how many, by thy righteous judgemēt, are now burning in the eternal flames of Hel for a les number of sins then these of mine, who might have been Saints in Heaven, had they received so great a measure of thy gracious mercies, as I have done. But now, ô mercifull Father of all pittie and compassion; in unfeined

ſorrow and remorſe of conſcience for all my miſdeeds, I, proſtrate my ſelf at thy feet, and moſt humbly beſeech thy pardon. Look on me, ô loving Lord, a wretched ſinner with the eye of mercy, as thou didſt on the penitent Publican, the repentant Magdalen, and the Apoſtle who thrice denied thee; vouchafe once more to admit me again into thy gracious favour. Lord, work that ſpeedily in me, for which thou haſt ſo long ſpared me, and to which, from all eternity, thou haſt ordained me. But woe is me, who have refuſed to beſtow my heart on thee, who wouldſt have made it a temple and habitation for thy own aboad, which I have ſacrilegiouſly defiled with ſo much impiety, and made it but as a ſtable of impure thoughts. But I confeſs all this my grievous wickedneſs to thee, the God of all pitty, and therefore will not deſpair; but throw my ſelf into the ſea of thy infinite mercy;

for as my ſins are numberleſs, ſo are thy mercies endleſs.

Math. 8. O moſt loving Father, *if thou wilt, thou canſt make me clean*; heal therefore the wounds of my ſoul. Remember ſweet Lord, thy comfortable promiſe to us pronounced by thy Prophet: *thou haſt committed folly with many lovers, yet return thou again to me, and I will receive thee.* Great confidence this gives me, ô Lord, and with my whole heart I return to thee. I am that defiled ſoul, that prodigal child, that unfaithful ſervant who have ſeparated my ſelf from thee. I have forſaken thee, ô fountain of living waters, and digged to my ſelfe ciſterns which will hold no water; I have fed upon empty huſks with the ſwine, which could not ſatiate my hunger.

Ier. 3. Luxe 15. Ier. 2. Luxe 15.

But what is paſt, let it be cancelled, ô gracious Lord, and forgot, I beſeech thee, and for the time to come, let there be an eternal cove-

nant betwixt us; that thou wilt vouchsafe to be my merciful Father, and that I again may be for ever thy obedient and faithful childe. I aske, dear Lord, neither riches, honours, health, nor long life; but this one thing alone, which I will never cease to crave; that from this present instant until the dreadful hour of my death, I may never more offend thy heavenly Majesty, nor defile my conscience with any mortall sin. Grant me this my humble suit, for the merits and bitter Death and Passion of thy only and dearly beloved son Jesus, my divine Redeemer; to whom with thee, and the holy Ghost, three persons, and one ever living God, be all honour and glory, now and for evermore. Amen.

I beseech thee, Lord Jesu, let this my Confession be grateful and acceptable to thee, by the merits of the blessed Virgin thy Mother, and all thy glorious Saints; and what-

ſoever hath been wanting unto me now and at other times, of the ſufficiency of Contrition, of the purity and integrity of Confeſſion; let thy piety and mercy ſupply; and according to the ſame, vouchſafe to grant me more full and perfect abſolution in Heaven; who liueſt and reigneſt world without end. Amen.

A Reflection.

IT may here finally be obſerved; that as it happens oftentimes, that the ſick man dies becauſe he makes not uſe of the Phiſitian, concealing his diſeaſe, and not following his order and adviſe: ſo many a ſoul doth perish for not making uſe of her ſpirituall phiſitian, by the holy Sacrament of Confeſſion. The great benefites whereof (were they well conſidered) we ſhould not ſo eaſily neglect it as uſually we doe. For being duely frequented, it expiats the guilt of all ſin, and chan-

geth eternal pain (which was due to mortal ſin) into temporall. It purifies our ſoules, and renders them gratefull to God, by infuſion of grace, and the gifts of the holy Ghoſt. It greatly ſtrengthens us againſt all evil temptations, and gives great quiet to our conſcience. All wich ſeriouſly conſidered, who wil neglect frequently to make vſe of ſo ſoveraine a good? For had any man a plant in his garden of ſo rare a vertue, that being weekly taken, it would cure all diſeaſes, and preſerve him in perfect health, would he neglect to make uſe thereof? undoubtedly he would not. Let us then for the eternall health of out ſonl doe what we would moſt diligently perform for the meer temporal health of our body.

OF THE HOLY COMMUNION.

Come ye to him, and be illuminated: and your faces shall not be confounded.

Pſal. 33. 6.

A preparatory inſtruction diſpoſing to the holy Communion.

IF it be requiſit that a Chriſtian come well prepared, and with due diſpoſition to any ſacrament, it ought to be, doubtles, with greateſt care and diligence to this of the holy Euchariſt; it containing the divine Author himſelfe both of all Sacraments and Grace: and therefore to be approached with all

all purity and devotion for the receiving its divine fruits and heavenly benedictions. For as he who receives it worthily becomes the habitation and temple of God who replenisheth him with all abundance of Grace: so who receives him unworthily, receives (according to the Apostle) his own damnation and judgment. 1. Cor. 11.

It therefore greatly imports him, who approacheth to this divine banquet: First that he examin himself well (as S. Paul doth exhort) that he come prepared, and fitingly disposed, on his part. For which purpose these foure dispositions are principally required.

The first, a firm faith to believe Christ's owne word, and his Church's doctrine; teaching that the words of consecration being pronounced, what was bread before, is changed by divine vertue into the true, real, and substantial Body

and blood of Jeſus Chriſt, and that although the colour, figure, taſt, and other accidents of bread remain, yet the ſubſtance is conuerted into the body of Jeſus Chriſt, which being now living, glorious, and immortal, can receive no diviſion nor indignity, but is united to his Blood, Soul, and Divinity.

The ſecond diſpoſition required, is a great purity, principally from all mortal ſin; as alſo from all voluntary and deliberate affection, to either mortal or venial. And beſides this purity of conſcience, purity alſo of intention is requiſite; for he would be greatly to blame, who should approach to this divine table for vain humain reſpect, to be eſteemed devout, or to gain the good opinion of men: but his intention muſt be purely to pleaſe God, to be more cloſely united to him, and to be made more capable thereby to glorify, love, and ſerve his heavenly Majeſty.

The third diſpoſition, is profound hnmility : to which the Chriſtian may ſtrongly be moved, if he well conſider, on the one ſide God's greatnes and infinire ſanctity ; on the other his own origin ftom nothing, and being brought by ſin to ſo deſpicable a ſtate, and condition. Which very thought ought to give great confuſion to a penitent ſinner now ready to approach to this God of all glory and Maieſty, before whom the Angels, Cherubins, and Seraphins, doe tremble wich reſpect and fear.

Finally, the fourth diſpoſition is love and ardent charity towards this our divine Redeemer, who gives himſelſe to us with ſuch exceſſive goodnes, and filles our ſouls with graces and benedictions from the ſuperabundant fountain of this divine Sacrament; flowing copiouſly into an open, and louing heart. And therfore undoubtedly the moſt excellent diſpoſition which a Chri-

ſtian can bring to the holy Communion, is to excite himſelfe interiorly to fervent acts of love towards Jeſus Chriſt, with ſtrong reſolutions wholly to conſecrate himſelfe to pleaſe and love him, to ſerve and glorify him by his whole life and actions.

But although theſe diſpoſitions regarding our ſoul, be both the principall and moſt neceſſary; yet ſuch as concerne the body muſt not be neglected. As firſt that the communicant preſent himſelf to this divine banquet with fitting decency in apparell: with modeſt and reverent comportment; yet all without any ſuperfluous affectation. He muſt alſo be faſting, and have ſwallowed nothing from the midnight before his communion. Being now to approach to this heavenly table, it muſt be with great modeſty and devout humility: ſaying the *Confiteor* with true hearty ſorrow, for having offended ſo great and ſo

good a God. And the Priest saying. *Domine non sum dignus*, &c. let him humble his heart before God, acknowledging his great unworthinesse to receive so divine a gift.

The sacred Host being presented unto him, he must receive it with all humble respect, his eyes bending downwards, and opening moderately his mouth, without stirring his head or body, or moving his lipps. Let the tongue touch the side of the lip, not too much put forth: that it may conveniently receive the holy Host, which there moistned, with decent motion may be let down into the stomack: for it is not to be chewed with the teeth, nor to be brought to the roof of the mouth if it can be avoided. Let the whole body be erected, and quiet without any motion, sighing, groaning, knocking of the breast, exclamations, vocal prayers, or the like, which would be unfitting, and inconvenient.

Having communicated, he muſt abſtain if he can for one quarter of an hour from ſpiting; but if forced to it, let him take care it be with reſpect, and where it be not trod upon; or which ſeems more decent let him take it with his handkercher. Let him retire to ſome convenient place, where for the ſpace of a quarter of an hour, at the leaſt, he may recollect his ſoul in thanks-giving; conſidering whom he hath received, and with the eys of fervent faith, beholding within his breaſt his loving Saviour, and God of all Majeſty; let him with great attention, and devout acknowledgment of humble thanks for that ineſtimable benefit receiude there offer, ſacrifice and intirely conſecrat himſelfe, his ſoul, his body, and all the powers and actions of them both to his divine honor and glory for all Eternity.

When you actually receiue the ſacred Hoſt; conceiue your ſelf (as

S. Thereſa did) as beholding with your corporal eyes Jeſus Chriſt to enter into your poor habitation: and ſtirr up thereat your faith, laying aſide all mortal obiects whatſoeuer. And as if entring in with him; procure there to recollect all the powers of your ſoul to attend upon ſo divine a gueſt, to doe him all adoration and homage; ſo that their operations neither diſtract nor hinder your ſoul from a quiet, and entire enioyment of him. There repreſent your ſelf as at his feet deploring with repentant Magdalen your many ſins. And although we ſhould have no other devotion, but this alone; yet would it be both well and very happy for us there to ſpeak with our divine and loving Saviour, ſo preſent to give ear to our petitions, and to redreſs our neceſſities; at leaſt whilſt the ſacramental ſpecies remain uncorrupted with us. Wherefore we ought not to looſe one moment of

so precious time, wherein we may so happily negotiate the great concerne of our soul. This holy practise was most devoutly exercised by S. Theresa with great comfort and profit to her soul.

A preparatory meditation disposing to a holy and profitable Communion.

Approach yee with faith, with fear, and with love. S. Greg. dial. l. 1.

THese words were anciently pronounced in the Church with a loud voice by the Deacon to all such as intended to communicate. For which holy action to be prepared with right disposition; consider wel these four things required for it. First that as at a solemn banquet of some great Prince, it is requisite even out of common decency that our hands, face, and lin-

ner be well washt, pure, and clean; so at our approaching to the divine banquet of the King of Heaven our soul ought to be pure, clean, and well washt from all filth of sin, as a neat vessell, to receive the grace of this holy Sacrament: for *blessed are the cleane of heart &c.* 2ly As we ought to appear at the said Princes table decently and fitly apparrel'd: so at this Royal banquet we must be clad with the nuptial garment of vertue, and good purposes: *freind wherefore entredst thou hither without a nupsial garment?* 3ly As it would be gratefull to a noble master of a feast that his guests brought empty stomacks, and keen appetites thereby to relish and feed sauourly on his meat; so would it be very acceptable to the maker of our Heavenly banquet if we approached with a true hunger, and sincere desire to serve him with all fidelity the best we can: for *blessed are they who hungar and*

Math. 5

Matth. 22.

Math. 5

thirſt after Iuſtice &c. Laſtly as we ought not to ſet downe at the Prince's feaſt with a heart charged with anger, enuy, &c. (which of neceſſity would be diſpleaſing to others and hurtful to our ſelves) ſo ought we (according to Jeſus Chriſt's command) when we are gueſts at his divine table to depoſe all enmity and ill will againſt our neighbour, embracing all with loue and charity. *Leave thy offering before the Altar, and goe firſt to be reconciled to thy brother &c.* Ibid.

Diſpoſe your ſoul by a ſerious conſideration how you are to receiue the moſt powerfull God of glory, and your moſt mercifull Redeemer in this holy Sacrament; to which prepare your ſelf with true purity of conſcience, and with a contrite and humble heart, with dreadful feare of ſo ſoûverain a Majeſty, which makes all the celeſtial ſpirits with reuerential fear to tremble. Finally, to receive your

God, your maker, and your judge, with a heart enflamed with divine and ardent loue of ſo merciſull and bountifull a loving Lord, who in this ſacred Euchariſt giues us wholly and entirely himſelfe, his grace, and all his merits.

And therefore to this your ſo loving and bountiful God, give alſo wholly and entirely your ſelfe in a perfect oblation; and ſacrifice to him your ſoul and body, your life and death, time and Eternity. Finally crave of his infinite bounty ſuch neceſſities as you moſt need for his glory, and your own ſoul's eternall bliſs.

O what gratitude can we return to thee, our God and Eternal Father, for having of thy infinite mercy vouchſafed ſo ſend thy onely dear ſon from thy glorious throne into this vale of woe, to take our mortal nature, and in the ſame to ſuffer sharp pains and a bitter death to bring our ſouls vnto the

glory of thy happy kingdome; and to leaue us that precious body here to be our ſtrength and comfort.

I moſt humbly thank thee, ô moſt louing Lord Jeſu, with all the powers of my ſoul, for that thou haſt thus graciouſly left me this celeſtiall food of thy moſt precious body, by which I hope to haue health of ſoul, and eternall life, with joy at my departure from this vale of teares and miſery. O Holy Ghoſt, come Lord and enflame my heart with the burning beams of thy loue; and make me with true humble and vertuous gratitude continually to yeild acceptable thankes to thee, holy and glorious Trinity three Perſons and one Eternall God, to whom be all honour, glory, and thanks-giving from all creatures without end. Amen.

The ſoule of Chriſt ſanctify me; the body of Chriſt ſaue me; the water of the ſide of Chriſt waſh me. O good Jeſu hear me; within thy

wounds hide me, suffer me not to be separated from thee: from the malignant enemy defend me, and bid me come to thee: that with all the celestiall Spirits I may praise and glorify thee through all Eternity. Amen.

A prayer of saint Thomas of Aquin before receiving the holy Communion.

ALmighty and Eternall God, behold how I come to the Sacrament of thy only begotten son, our Lord Jesus Christ. I repair as one sick, to the Phisitian of life: as one unclean, unto the fountaine of mercy; as one poor and needy unto the Lord of Heaven and Earth. I beseech thee therefore of the abundance of thy infinite bounty; that thou wouldest vouchsafe to cure my infirmity; to wash my filth; to lighten my blindnes; to enrich my poverty; to cloath

my nakednes; that I may receive, the bread of Angels, King of Kings, Lord of Lords, with ſuch profound reverence and humility ſuch hearty contrition and devotion, with ſo great purity and faith, with ſuch good purpoſe and intent as is expedient for the health of my ſoul. Grant me, I beſeech thee, not only to receive the Sacrament of our Lord's body and blood, but the thing and vertue thereof. O God moſt meek, grant me ſo to receiue the body of thy only begotten ſon, our Lord Jeſus Chriſt, which he took of the Virgin Mary, that I may be worthy to be incorporated into his myſtical body, and accounted amongſt the members thereof. O moſt loving Father, grant me for ever with open face to behold thy beloved ſon whom now at preſent vnder the humble vail of theſe conſecrate ſpecies, I intend by thy merciful goodnes to receive, who together

ther with thee and the holy Ghost three persons and one only God liveth world without end. Amen.

Of Thanks-giving after the holy Communion.

IT is the practise of most pious persons, to make good use of the most precious time whilst this divine Guest remains with them under the consecrated species, uniting there their hearts and all the faculties of their souls, in doing homage and adoration unto this great Lord and God; craving humbly pardon for their sins; force to overcome their passions and temptations; grace to obtain the vertues of humility, patience, conformity, charity, perseverance, and the like: then also making good purposes, and firm resolutions to amend their most habitual vices: and in thanksgiving: and for his honour to resolue and practise that day, as oc-

caſion ſhall be offered, that vertue which is moſt oppoſite to the vice which is in us predominant; or to exerciſe ſome work of mercy with that pious intention. This done you may continue your devotion with theſe Following prayers.

A Prayer after the holy Communion.

O My divine Redeemer, I humbly beſeech thy unſpeakable mercy, that this Sacrament of thy precious body and blood, which I, moſt unworthy, have received; may be to me a purging of offences, a fortitude againſt frailties, a protection againſt the perils of the world; an obtaining of pardon, an eſtabliſhment of grace, a medicine of life, a memory of thy paſſion, a nourishment againſt weakneſs, and a happy viaticum of this my pilgrimage. Let it guide me going, reduce me wandering, re-

ceive me returning, uphold me ſtumbling, lift me up falling, and perſevering bring me into glory. O God of all goodnes and Majeſty, let the bleſſed preſence of thy moſt precious body and blood ſo alter the taſt of my heart, that beſides thee, it never feel amy ſweetneſs, it loue no fairneſs, it ſeek no unlawful love, it deſire no conſolation, it admit no delectation, it care for no honour, it fear no cruelty, who liveſt and reigneſt God with thy eternal Father, in vnity of the Holy Ghoſt, world without end. Amen.

A Meditation of thanks-giving after the holy Communion.

What ſhall I render to our Lord for all that he hath rendred to me? Pſal. 115. 3.

IT may well be accounted an exorbitant neglect, and ſacrilegious irreverence, (having been viſited

by so Souveraine a Majesty) to use so smale respect in leaving him so immediatly, after his vouchsafing to visit us, by turning to entertain our selves with frivolous thoughts and needles businesses; more slighting this our heavenly Guest thereby, then we would an ordinary friend, whom civility would oblige us to give much longer, and more respectful entertainement. This is the cause that we reap so little spiritual profit by that divine presence. And moreover it cannot chuse but give much scandall to the people, to see the Communicant leave the Church almost as soon as he doth the Altar: without taking any fit leasure or decent time for his acknowledgment of thanks: and leaving thereby an ill example to others to doe the like, and to conceive a lesse esteem of that divine and holy mystery.

A practise for this thanks-giving may be; (after the usuall prayers

of the Church for that parpose) to produce some acts of several vertues: as of faith, hope, charity, humility, confusion, adoration, conformity, patience, and the like. Others consider God's divine attributes: as his goodnes, his justice, his wisdome, his power, his immensity, his sanctity, and the like; and this with comparison to our contrary defects in all. We should adde most humble thanks for all his benefits: craving his grace for the chief necessities of our souls: and withal consecrate to him all our actions and sufferings; beseeching him, that we may sooner be struck dead then to give deliberate consent to any mortal sin. This is a true Christian and profitable practice for thanks-giving, either after Mass, or Communion, to preserve our souls, and bodies also true to God all the day after; he having vouchsafed to take possession of them for his habitation.

And in case they be negligent in this holy practise, they must not marvail if after so many holy Communions they remain without any fruit, or progresse in vertue; they neither aproaching with fit disposition, nor yet using due thanksgiving afterwards.

Let us therefore resolve seriously to amend this sinful ingratitude; and to entertain our divine and soveraine Lord, one good quarter of an hour, at least, in that so precious and very advantageous a time; both to hear him speak to our hearts; as also to propose to him our greatest spiritual necessities, and beg grace to overcome the temptations of all our ghostly enemies.

A Conclusion.

CONvert, ô Lord, all wicked sinners, call to the true Faith all Hereticks, and Schismaticks;

enlighten the Infidels who doe not know thee, help all that be in great neceſſity, relieve all who have commended themſelves unto my prayers: have mercy upon all my parents, friends, and benefactors, as alſo upon all thoſe for whom I am bound to pray. Let thy bleſſing be upon this place, with humility, peace, charity, purity, and conformity to thy bleſſed will; that we may all amend: fear, and faithfully ſerve, love, and pleaſe thee. Lord be mercifull to all people, for whom thou haſt ſhed thy precious blood. Grant to the living forgiveneſs, and peace; and to the faithfull departed reſt and everlaſting life. Amen.

Finally the devout ſoul, the better to dilate her ſelfe in the praiſes of her mercifull and loving Lord, and to render him due humble thanks for ſo great a benefit, may here with a fervent heart inflamed with love and gratitude recite this

following canticle wherein all creatures are invited to prayse and glorifie Almighty God.

The Canticle of the three children.

ALl the works of our Lord, bless yee our Lord; praise and extoll him for ever.

Blesse yee our Lord, yee Angels of our Lord: yee Heaven bless our Lord.

All Waters that are above the Heavens bless yee our Lord: bless yee our Lord, yee Powers of our Lord.

Sun and Moon bless yee our Lord: Stars of Heaven bless yee our Lord.

Showers and Dew, bless yee our Lord: every Spirit of God bless yee our Lord.

Fire and Heat, bless yee our Lord: Cold and Summer, bless yee our Lord.

Dewes and hoarie Frost, bless yee our Lord: Frost and Cold, bless yee our Lord.

Ice and Snow, bless yee our Lord: Nights and Days, bless yee our Lord.

Light and Darkness, bless yee our Lord; Lightning and Clouds, bless yee our Lord.

Let the Earth bless our Lord; let it praise and exroll him for ever.

Mountains and little Hills, bless yee our Lord; all things that spring in the earth, bless yee our Lord.

Bless our Lord yee Fountains; Seas and Rivers, bless yee our Lord.

Whales, and all that move in the waters, bless yee our Lord; bless our Lord all yee Fouls of the air.

All Beasts and Cattel, bless yee our Lord: Sonnes of men bless yee our Lord.

Let Israel bless our Lord; let him praise and exroll him for ever.

Priests of our Lord, bless yee our Lord; servants of our Lord,

bless yee our Lord.

Spirits and Souls of the just, bless yee our Lord; holy and humble of heart, bless yee our Lord.

Ananias, Azarias, Misael, bless yee our Lord; praise and extoll him for ever.

Let us bless the Father, and the Son, with the holy Ghost; let us praise and extoll him for ever.

Blessed art thou, ô Lord, in the firmament of Heaven, and praised, and glorifi'd, and extolled for ever.

This Canticle of thanks-giving with the two following: and the Hymne of S. Ambrose and S. Augustin in praise and thank-giving at his conversion, are proper to be used to bless and praise God for any singular favour and benefit.

The Canticle of Zacharie.

BLessed be the Lord God of Israel; because he hath visited

and wrought the redemption of his people.

And hath erected the horn of ſalvation to us; in the houſe of David his ſervant.

As he ſpake by the mouth of his holy Prophets: that are from the beginning.

Salvation from our enemies: and from the hand of all who hate us.

To work mercy with our Fathers: and to remember his holy teſtament.

The oath which he ſware to Abraham our Father, that he would give himſelf to us.

That without fear being delivered from the hand of our enemies we may ſerve him.

In holineſs and juſtice before him, all our days.

And thou child, ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the face of our Lord to prepare his wayes.

To give knowledge of ſalvation

to his people; unto remiſſion of their ſins.

Through the bowels of the mercy of our God; in which the Orient from on high hath viſited vs.

To illuminate them that ſit in darkneſs and in the ſhadow of death, to direct our feet into the way of peace.

Glory be to the Father, &c.

The bleſſed Virgin's Canticle of Magnificat, &c.

MY Soul doth magnify our Lord: and my ſpirit hath rejoyced in God my Saviour.

Becauſe he hath regarded the humility of his handmaid: for behold from henceforth all generations ſhall call me Bleſſed.

Becauſe he that is mighty, hath done great things to me, and holy is his name.

And his mercy from generation to generation to them that fear him.

He hath shewed might in his arm: he hath dispersed the proud in the conceit of their heart.

He hath deposed the mighty from their seat: and hath exalted the humble.

The hungry he hath filled with good things: and the rich he hath sent away empty.

He hath received Israel his child, being mindful of his mercy.

As he spake to our forefathers, to Abraham, and his seed for ever.

Glory be to the Father, &c.

The Hymn of S. Ambrose and S. Augustin, in praise and thanks-giving to God at S. Augustin's conversion.

WE praise thee, ô God, we confess thee our Lord.

Thee, the everlasting Father, all the earth doth worship.

To thee all the Angels, to thee the Heavens, and universal powers;

To thee the Cherubins and Seraphins doe cry out with incessant voice,

Holy, Holy, Holy: Lord God of Sabaoth.

Full are the Heavens and the Earth of the Majesty of thy glory.

Thee, the glorious Quire of the Apostles;

Thee, the laudable number of Prophets;

Thee, the white-cloathed army of Martyrs doth praise.

Thee, the holy Church throughout the world doth confess.

The Father of infinite Majesty.

Thy venerable, true, and only Son.

Also the Holy Ghost, the Comforter.

Thou, ô Christ, the King of glory.

Thou art the everlasting Son of the Father.

Thou being willing to take upon

thee to deliver Man, didst not abhorr the Virgin's womb.

Thou, having overcome the sting of death, hast opened the kingdome of Heaven to all beleevers.

Thou sittest at the right hand of God, in the glory of the Father.

Thou art beleeved to come to be our judge.

We therefore beseech thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make us to be numbered with thy Saints in eternal glory.

O Lord, save thy people, and bless thy Heritage.

And govern them, and extol them, for ever and ever.

Every day we doe bless thee.

And we praise thy name for ever, and for ever and ever.

Vouchsafe, ô Lord, this day to keep us without sin.

Have mercy upon us, ô Lord, have mercy upon us.

Let thy mercy, ô Lord, be upon us, even as we have hoped in thee.

In thee, ô Lord, have I hoped, let me not be confounded for ever.

Psalm. 148.

Wherein all creatures, ſpiritual and corporal are invited to praiſe God, their Creator, and Conſerver.

PRaiſe yee our Lord from the Heavens, praiſe yee him in the high places.

Praiſe yee him all his Angels, praiſe yee him all his Hoſts.

Praiſe yee him Sun and Moone, praiſe yee him all yee Starrs, and Praiſ

vens; ac him yee Heavens of heavens; and the Waters that are above the heavens let them praiſe the name of our Lord.

Becauſe he ſaid, and they were

made; he commanded and they were created.

He eſtabliſht them for ever, and for ever and ever: he put the precept and it ſhall not paſs.

Praiſe yee our Lord from the earth yee Dragons, and all the depths.

Fire, Hail, Snow, Ice, Spirit of ſtorms, which doe his word.

Mountains, and all little hills; Trees that bear fruit, and all Cedars.

Beaſts and all Cattle, Serpents and feathered Fouls.

Kings of the earth, and people, Princes, and all Judges of the earth.

Young men, and Virgins: Old with young let them praiſe the name of our Lord, becauſe his name alone is exalted.

The confeſſion of him, above heaven, and earth: and he hath exalted the horn of his people.

An hymn to all his Saints; to the children of Iſrael, people approaching unto him. Alleluya, *praiſe yee our Lord.*

AN EXERCISE FOR PRACTISING ACTS of moſt neceſſary vertues.

ALthough it be the Holy Ghoſt who tells us, that by walking from vertue to vertue we muſt obtain everlaſting life, and that ſo many vertuous actions, as the juſt ſhall exerciſe in this life, are ſo many ſteps by which they raiſe themſelves to mount unto Paradiſe: yet how great is the number of Chriſtians who fail exceedingly in this point? and paradventure in all their life ſcarce rightly frame in their hearts one act of true vertue: contenting themſelves to recite but vocally ſome certaine prayers, with other outward religious duties, which are ordinarily void of that

inward feeling which ought to accompany the ſame.

And therefore you have here a form for making Acts of the moſt neceſſary vertues to aſſiſt ſuch perſons as have moſt need of this inſtruction, to form them rightly in their hearts. Now they being made, for the greater facility, in the form of prayer: expreſſing in very few words the Acts of thoſe excellent vertues; it will not be ſufficient that they only recite them with their lips, unleſs therewithall they join a diligent attention: and that in pronouncing the words, they alſo wel conceive what they ſignify; framing in their hearts the true ſenſe, and feeling of what they read: which is an exerciſe very proper to entertain the devotion of a vertuous ſoul after her thanksgiving for Communion; by making in the fervour of that her happy day of devotion ſome of theſe Acts in particular, which ſhe

finds most effectuall to frame in her soul true vertue, and the love of God.

Acts of the love of God.

WHo am I, my Soveraine Creator, and who art thou who thus imposest so expressly on me a command to love thee? was it not sufficient for thee, my God, to permit me so to doe? and was it not thy abundant goodness to permit thy self to be belou'd by so poor and so wretched a heart as mine, and with thy grace thereunto to enable me?

Wherfore seeing that is thy command, my God, I wil obey: and though a wretch and unworthy sinner, I here in thy presence protest that I will love thee with my whole hart; with my whole soul, and with all my force.

And from hencefourth I chuse thee for ever to be the chief

and Soveraine object of all the pureſt affections of my heart: the accomplishment of whoſe bleſſed will I preferr before all that is in Heaven or Earth: yea and my deareſt life I would moſt gladly employ to teſtify this my love and due homage unto thee.

O dear Jeſu, King of eternall beauty, and heavenly glory, I will no other inheritance but thee. O divine keeper of my ſoul, take thou poſſeſſion of this my heart which was created for thee, and pierce it with a thouſand wounds of pure love, that I may ſweetly languish with wholeſome ſorrow for my having ſo much offended thee.

Acts of Faith.

OMnipotent and Eternal God, who haſt given me an underſtanding to know thee, and a will to love thee: I here proteſt before thy ſoveraine Majeſty, that with a firm

faith, I doe believe what thy Catholick Church inspired by the holy Ghost, proposeth to be beleeved: to which I entirely submit, as being revealed to her by thee; which therefore I embrace, profess, and by thy grace shall persever in it until my dying day.

And I doe utterly disclaim, and disavow what this thy beloued Spouse, the holy Catholick Church condemns. This is the faith which I profess, and wherein I desire to be found at the hour of my death, and at that dreadfull day of doom to be then judg'd accordingly.

Acts of Hope.

ALl my hope and confidence is in thy mercy, my loving God, and in the sacred merits of my divine Redeemer Jesus, by whom I hope for remission of my sins; and humbly trust in his great goodness to continue in thy grace to my life's

end; and to praiſe and glorify him with thee, ô eternal Father, together with the Holy Ghoſt for all Eternity: *this my hope is laid up in my boſome.* Job. 19

And althongh through human frailty I daily offend thee; yet I hope, moſt gracious Lord, by thy divine aſſiſtance to amend, and to gain more ſtrength and conſtancy againſt my ghoſtly enemies.

O Lord of infinite mercy, to whom a ſorrowfull and repenting heart is always a gratefull ſacrifice, although the multitude of my ſins, and great ingratitude might tempt me to deſpair, yet certain I am, my mercifull God, that a *contrite and humble heart thou wilt not deſpiſe.*

Acts of Adoration.

WIth the profoundeſt and moſt humble reſpect of my ſoul; proſtrate both in heart and body be

fore thy ſoveraine Majeſty, ô Omnipotent and eternal God, I adore, and acknowledge thee the Soverain Lord of my life and being, who canſt againe reduce me to that nothing out of which thou firſt createdſt me: and who by thy meer boundleſs goodneſs haſt preſerved me from it till this preſent day: I render thee, ô Lord, all adoration and homage, as thy ſubmiſſive and humble creature, depending entirely upon thy bleſſed will and pleaſure.

And conſidering that what honour I am able to render to the merit of thy infinite Deity is ſo inconſiderable; to ſupply that great defect I offer to thee, the adoration which thy Saints and Angels ſhall render to thee for all Eternity: and my great deſire is, that all the creatures of Heaven, and Earth may bleſs, adore, and glorify thee with endleſs praiſe for ever and ever.

Acts

Acts of thanks-giving and gratitude.

I Have merited nothing according to the effect of thy great liberality to me, ô my great God; nor is there any thing in me which could move thee to bestow so great and many benefits both of body and soul on me, who am so farr vncapable to render thee due thankes for having created, redeemed, preserved, and call'd me to the happy way for my salvation.

Thou hast given me, ô Lord, reason both to know and serve thee, and what daily favours hast thou confer'd on me? from how many perils of body and soul hast thou carefully by thy fatherly providence preserv'd me? how great spirituall benefits hast thou bestow'd on me by the merits of the bitter death and passion of my most loving Redeemer Jesus? how often hast thou

nourish my ſoule at thy ſacred table with the bread of Angels, whereby to give true force and grace to ſerve thee!

O how often haſt thou awaked me from the mortal drouſineſs of ſin by thy heavenly grace; and prevented me by thy holy inſpirations from grievouſly offending thee?

Accept, ô heavenly Father, inſteed of my defect, all the acceptable workas which Jeſus Chriſt, my loving Saviour, hath offered to thee for me; take this in acknowledgment of due gratitude for theſe thy gracious benefits beſtow'd on me, and grant that all my life may be a continual thanks-giving to thy diuine Majeſty; to whome only is due all honour, glory, praiſe and benediction for ever and ever without end.

Acts of Love towards our Enemies.

THou haſt taught me, ô God of all love, both by thy word and exampie, to love my enemies; yea the whole practiſe of thy divine life welle appears to have been a contiual exerciſe of doing good for evill; as alſo was thy death the ſouveraine ſacrifice to expiate the ſins even of thy moſt cruell enemies. O grant me grace, I beſeech thee, herein to imitate thy charity, and to obſerve this thy holy command.

Forgive therefore, ſweet Jeſu, I beſeech thee, all thoſe that perſecute, and doe me any injury; grant them final repentance of all their ſins, and after a happy perſeverance in thy grace, to enjoy thee in eternall bliſs.

Acts of Humility.

I Acknowledge, and before thee, my God, doe confeſs, that of my ſelf I am a pure nothing. My extraction is from nothing, and my inheritance, and proper ſhare is only weakeneſs, ſin, and miſery.

It is thou, ô Lord, who haſt drawn me from my nothing, wherein without thy meer goodneſs, I had continued for all Eternity, and thither ſhould I again return, wer't not for thy powerfull hand which continually preſerves me from it.

All this I now acknowledging for truth; what greater folly can here be then to flatter my ſelf with vain eſteem? nay let me but paſs yet on ſtepp further onn, and conſider my innumerable ſins committed againſt thy Soverain Majeſty; ought not I then to confeſs my ill deſerving the leaſt of theſe thy ſo gracious benefits?

I doe acknowledge, to my great confusion, and thy glory, that I neither have deserved thy consolation, nor from thy creatures any assistance; yea should they by thy just order, all quite abandon me, I could have no cause to make my complaint to thee.

Oh! when I but consider what it is to have offended my God of all glory and majesty, I must avow that the least of my sins against thee, makes me justly deserve not only that every creature should tread on me, but even to be overwhelmed also with all sorts of punishments, and miseries.

Vouchsafe, ô Lord, so deeply to engrave this feeling, and true humble knowledge of my self in my heart, as it may never wear out; but rather serve me as a secure antidote against all vain glory, and self-esteeme; whereby to be disposed ever to enjoy the spirit of true Humility, and to render all honour

and glory, to whom only it is due for time and all Eternity.

Acts of true dread, and fear.

IF I make but good reflection on those thy words, ô Soverain Judge of men, that we are to render thee an account of the least idle word; and that according to the talent given us of thy grace, we must render fruit in due proportion, and receive our judgement proportionably thereunto; I were very senseless if I should not be struck with horrour and great fear; considering not only the infinity of my idle words, but also of my grievous deeds committed against thee, as also the multitude of thy graces bestow'd on me, whereof I have made so very ill use.

O my Soverain Lord, inspire my soul with this wholsome terror, pierce my heart, and rule my disordered affections with the sharp-piercing nail of thy fear; to

the end that I never more rebell againſt thy holy law. Cauſe by thy grace that this apprehenſion and wholſome fear of thy judgment may ſeparate my heart from whatſoever may diſpleaſe thee; and let it dedicate and conſecrate to thee entirely all its actions and affections for thy eternal glory.

Acts to be made in time of affliction, or trouble either in body or mind.

O Father of mercy, and God of all conſolation, it being now the hour ordained by thy divine pleaſure that I ſhould ſuffer, I bleſs and adore thy holy name, deſiring to perſever in that due fidelty which I owe thee, I moſt humbly ſubmit my ſelf to the divine order of thy holy will, as well in grief and pain, as in my conſolation and joy. I acknowledg and doe freely confeſs, that the leaſt ſin, which I have

committed againſt thee, deſerves farr greater punishment: and therefore I moſt humbly thank thee, ô merciful Lord, for thy ſo lovingly and ſo very favorably chaſtiſing me. Aud notwithſtanding all the repugnance nature feels herein, with a moſt willing heart I accept thy correction, and moſt readily ſubmit to it; in what manner ſoever it shal pleaſe thee to diſpoſe of me: and I will allways ſincerely ſay with my divine Redeemer: *thy will be done, not mine.* Grant me the patience, ô heavenly Father, by the ſacred merits of thy dear Son Jeſus, wich shall be neceſſary for my well ſuffering, and then accomplish in me what shall be moſt pleaſing to thee. O my God, I doe entirely abandon my body, my ſoul, my goods, my life, yea all I have, into the hands of thy fatherly providence; to the end that both for time and Eternity thou diſpoſe of me according to thy bleſſed will and pleaſure.

Acts of mildneſs and meekneſs.

THou, ô my Lord, who art the true peace; who loveſt to reſt in a quiet, mild, and gentle heart: Grant me, I beſeech thee, this thy beloved vertue, whereby I may truly banish from my heart all diſquiet and impatience; thereby to enjoy true ſolid content of mind; *for the meek shall delight in abundance of peace.*

Vouchſafe, ô Lord, that, I may learn this leſſon of thee, who commandeſt me to be *mild and humble of heart*, thereby *to find true reſt unto my ſoul*: for as no quarrel can be fixt upon a pleaſant coũtenance, and cheerful mind: ſo alſo courteous language and gentle behaviour will conquer the greateſt enemy; The converſation of ſuch a man is gratefull to all company, and yelds both comfort and content to all;

for nothing is more pleasing, then a sweet, mild and peaceable humour; nor is there any thing more offensive, and displeasing then a froward, peevish and impatient nature.

Acts of Mortification.

THou knowest right wel, my God, that such is the corrupt inclination of man, that it incites him continually to sin, and keeps him as tossed with the contrary waves of unruly passions, unless by needfull mortification he make vertuous resistance thereunto. Grant therefore to me a true mortifi'd spirit; whereby to subject the flesh to the spirit, my passions to reason, and my reason entirely unto thee.

But oh! how farr am I from enjoying this holy vertue, who give so great scope to my unruly passions, to my disordered affections, as also to my proper judgment and will?

Grant me, Lord Jesu, that I may shew this vertue unto others, much rather by practise, then by fair promising words; and that I may put a careful watch both over my senses, and affections; my passions of hatred, choler, fear, love, &c. and finally to mortify my unruly will and to submit my judgment in all things to thy divine will and pleasure.

Acts of the vertue of Patience.

NO vertue is more necessary then holy Patience; we being almost continually in occasions for the practise of it: and by the help thereof, we surmount the greatest difficulties: whereas an impatient man refusing sinfully to submit to God's decrees (who is the author of all our sufferings) is most unreasonable; and by that means, begins his Hel, even in this present world. And as that man is of all others living the most happy, who is of all others the most patient: so on the

contrary, he is moſt miſerable, who is moſt impatient. Thy heavenly grace therefore, ô loving God, enable me to practiſe this ſo great a vertue, and to avoid the contrary, which is ſo dangerous a vice.

Vouchſafe, ô gracious Lord, that I may but well reflect upon thy long great patience in ſuffering my perverſe and many ſins againſt thee: that I may rightly conceive how juſtly I have deſerved to ſuffer farr greater evils, without compariſon, and that eternally: and therefore may reſolve by thy holy grace to ſuffer patienty for thy ſake, and in hope to expiate for my ſins, what afflictions ſoever ſhall befall me.

Acts of Perſeverance.

IT is Perſeverance, my God, on which depends the aſſurance of ſalvation; all former reſolutions, and good purpoſes what ſoever, without it, were but loſt labour, and in vain; for he only that perſevers ſhall be crown'd with victory, and

will ſave his ſoule; which is a reward indeed ſufficient to encourage us to give the preſent moment of an uncertain life, for ſo never-ending a Bliſs.

O happy perſeverance, which wins ſuch a glorious crown! and without which it would be to ſmal purpoſe with Judas well to begin the holy practiſe of vertue, unleſs by the help of mortification, we perſever to the end. Yea our damnation would be much the greater for our neglect of God's holy grace.

Strengthen my ſoul, ô my ſouverain Redeemer, with this happy vertue of perſeverance in holy patience and conformity in all adverſity, as well as in proſperity; in ſickneſs, as in health; in proverty as in wealth; in contempt and calumny, as in proſperity and praiſe, or heigheſt favours from men. For our beginning well, is the effect of God's grace; but our not perſevering is ſinfull neglect, and deeply deſerveth punishment.

O whath cauſe of horrour and juſt fear have I to conceive for my ſo great inconſtancy in not perſevering in ſo many good purpoſes and pious reſolutions, which thy great goodneſs, my loving God, hath vouchſafed ſo frequently to inſpire me with I falling from luke-warm to be key-cold, and thence into a total neglect of what I was bound to doe. but now mercifull Lord, although thy great mercy hath thus long expected me with much patience for my amendment; yet becauſe I fear that farther preſumption may juſtly draw upon me thy wrath, and my endleſs punishment, I humbly beſeech him to preventeit, who hath pay'd with his moſt precious blood ſo dear a ranſome to ſatisfy the juſtice of his Eternall Father; to whom with the Father and the Holy Ghoſt, three divine Perſons, and one living God *be benediction, and glory, wisdome and thank-giving, honour, and power, and ſtrength for ever and ever. Amen.*

DEVOUT PRAYERS.

TO BE SAID, Some daily; and others at convenient opportunity; as each one shall best make choice for his particular devotion.

IT is most certain that prayer is absolutely necessary for our salvation: it being so, that God will never bestow on us his graces requisite thereunto, but by the means of holy prayer, whereby we demand the same: By this he also preserves us humble, and acknowledging, that of our selves, we are able, neither to resist our enemies, fly sin, nor practise vertue, whereby to worke

our ſalvation; but that from him muſt proced all needfull ſuccour to obtaine that Bliſs. No, we neither are able to begin to doe well, nor to perſever, without the ſpeciall grace of God; which is obtain'd by holy prayer. Yea, like as the body cannot live without reſpiration and ayr; ſo neither can the ſoul long continue in the life of God's grace, without the needfull exerciſe of prayer; which is as neceſſary for the ſoul as is water for plants; without which, as they could produce no fruit, ſoe neither can the ſoul without prayer be able to bring forth the fruit of true vertue and piety. The neceſſity of this holy vertue of prayer is ſuch, as our divine Redeemer tells us; that *it behooveth alwayes to pray, and not to be weary*: Yea, *without intermiſſion pray* (ſaith S. Paul) which is not to be underſtood, by continual vocal prayer, for that is impoſſible; but that with a pure intention we al-

Luke 18.1.
1. Th. 5

ways praiſe God, and direct to his glory what ſoever we doe.

To pray fruitfully, and as it may be moſt gratefull to God: we muſt conſider with whom we treat; and who we are that treat with him; and greatly to humble our ſelves thereat with fear. We muſt further conſider that he is our Creator, our Redeemer, and our Judge. Now as he is our God, let us adore him: as he is infinitely good, and bountifull, love him: as he is juſt, fear him: in regard of his benefits, bleſs and be thankful to him: and laſtly, as our Father, let us recurr to him for all neceſſities, with much hope and humble confidence in all our wants and neceſſities.

Before prayer, prepare thy ſoule, and be not as a man that tempteth God. Eccl. 18. 3.

A prayer to the moſt ſacred and Bleſſed Trinity.

O Eternall Father, by all creatures to be adored, I a moſt wretched ſinner doe offer unto thee for my innumerable offences, and for the ſins of all the world, the bitter death and paſſion of thy divine Son, our mercifull Lord and Saviour Jeſus Chriſt. I offer to thee his labours, his faſtings, all his toylſome wearineſs; his watchings, his prayers, his tears. his humility, his patience, and his charity. I offer to thee his contumelies, his pains, his ſtripes, and dolorous wounds. I offer all the drops of his moſt precious blood. I offer alſo here the merits of his ever immaculate and pure Virgin-Mother, and of all the holy Saints and bleſſed ſpirits in Heaven.

O divine Jeſu, my laving Saviour, I render thee moſt humble

thankes for thy innumerable benefits bestowed on me, though most unworthy. For thy miraculous incarnation and chastly-pure birth; for thy holy life and conversation, for thy most ignominious death and passion. Make me, I beseech thee, partaker of thy sacred merits; and vouchsafe that by the imitation of thy vertues, I may be found a living branch in thee, who art the true vine of everlasting life.

O Holy Ghost my comforter, I commend to thee my soul and body; the whole course, and ending of my life; grant me grace, and true repentance for all my sins, whereby, and by thy infinite mercy, I may be purifi'd from them all, before I depart from my mortal body. To thee O my God, I wholy commit my soul, and body; my life, and death; my time and my Eternity; defend and keep me, thy unworthy servant, from all evil; illuminate my understanding, guide my will, strengthen

my ſpirit againſt puſillanimity; and keep in me an humble hart, that it fall not into pride or preſumption: give me true faith, firm hope, with ſincere and perfect charity, that I may wholly delight in thee, that with my whole heart and ſoul I may love thee, and every way fulfill thy moſt bleſſed will and pleaſure.

O holy and bleſſed Trinity. God omnipotent, to thee I moſt humbly commend all my affairs, both ſpiritual and corporal. I commend unto thee my benefactors, my kindred, friends and enemies; and all for whom I ought to pray, or who have deſired me to pray for them. I commend unto thee, the whole Catholick Church; renew in it, I beſeech thee, purity of life; nourish and keep amongſt the true members thereof mutuall charity, that with their whole hearts and ſouls they may love thee. Such as doe erre, call them backe to the way of truth; extinguish all hereſies,

comfort and releve all troubled minds and consciences, as also such as are oppressed either with internal temptat ons, or corporal calamities. Amen.

A devout form of thanks-giving, with an humble craving of all requisite vertues.

BE mercifull unto me, ô God, according tho thy great mercy, and answerably to the multitude of thy mercies blot out all my offences. I a most wretched sinner, doe heartely desire in all humility to adore and worship thee, to render unto thee immoraal praise, and thanks-giving for all thy blessings, specially for that unspeakable charity, whereby thou didst send down thy only begotten Son into this vale of teares for the work of our redemption, ô mercifull Father, I the least of all thy servants, doe magnify and praise thy ever glo-

rious name for his holy incarnation and nativity; for his poverty and familiar converſation; for his heavenly doctrine and miracles; for his Death and Paſſion; for his Reſurrection and Aſcenſion. I yeild unto thee all poſſible thanks for that divine myſtery of his precious body and blood in the venerable Sacrament of the Euchariſt; wherewith we are ſpiritually and ſtrongly nourished, we are cleanſed and ſanctifi'd, and our ſouls made partakers of all heavenly graces and benedictions. I give thee hearty thanks, that where as I am but a handfull of duſt of no value, thou haſt vouchſafed firſt to waſh me with the laver of bapti m to remiſſion of original ſin; and after convenient time haſt brought me by the light of thy holy grace to the profeſſion of the only true ſaving faith. I humbly thank thee; that from my cradle thou haſt nourisht, cloathed, and cherished me; ſupplying all things neceſſary for

the relief and maintenance of this my present life. I evermore extol and magnify thy holy name, that in great mercy thou hast hitherto spared me; albeit from my youth y have wantonly ryoted in manifould excesses; thou patiently expecting, till by thy grace I might be awaked from the sleep of sin, and reclaimed from my vanities and wicked life. For hadst thou dealt with me according to my demerits, my soul long ere this, oppressed with innumerable sins, had been plunged into the bottomless gulf of Hel. In respect of all which thy mercies, graces, and blessings, I desire that my heart may be enlarged to render thee à more ample tribute of praise and thanksgiving, then hitherto I have done.

And now for those things, whereof I stand in need, and most desire to obtain at thy hands. First, ô my God, never leave me, I beseech thee, to my selfe, but let the bit of thy chast feare be ever in my jawes, to

curb and keep me with in the compaſs of thy obedience, that I may dread nothing ſo much, as in the leaſt ſort to offend and diſpleaſe thee: for which cauſe, let thy holy love ſo temper all tryals and temptations which happen unto me, that I may profit by them. Thou, my Creator, knoweſt how frail I am, and that my ſtrength (of my ſelf) is nothing. Moreover, ô heavenly Father. even for the venerable and profound humility of thine only Son Jeſus, I beſeech thee, that thou wilt keep farr from thy ſervant, all pride and hautineſs of mind, all ſelf-love and vain glory, all obſtinacy and diſobedience, all craf and hurtfull diſſimulation: that I may caſt down and tread under my feet the ſpirit of gluttony and lechery; the ſpirit of ſloath and idleneſs; the ſpirit of malice and enuy; the ſpirit of hat red and diſdain; that y may never diſpiſe, nor contemn any of thy creatures, nor preferr my

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ſelf before others; but, ever little in my own eyes, think the beſt of others, and deem and judge the worſt of my ſelf. Inveſt me, holy Father, with the wedding-garment of thy beloved Son, the ſupernatural vertue of heavenly charity, that I may love thee my Lord God, with all my heart: with all my ſoul, and with all my ſtrength; that neither life nor death, proſperity nor adverſity, nor any thing elſe may ſeparate me from thy love. Grant that all inordinate affection to the tranſitory things of this world, may daily decay, and dye in me; that thou alone maiſt be gratefull, pleaſant, and ſavoury to my ſoul. O moſt gracious God, give unto thy ſervant, an humble contrite, and obedient heart; an underſtanding always occupied in honeſt, and vertuous cogitations; a will tractable, and ever prone to the better; affections always calm and moderate; a watchful cuſtody of my ſenſes;

that by thoſe windows no ſin may enter into my ſoul; a perfect government of my tongue, that no corrupt or unſeemly language may proceed from my lips; that I may not buſy my ſelf in the faults and imperfections of others, but rather attend to the amending of my own. Finally, ſo long as I am detained in this priſon of my body, and exiled from my heavenly country, let this be my portion, and the comfort of my banishment; that free from all immoderate worldly cares, and penſive ſollicitnde of this preſent life; wholly devoted to thy ſervice, I may attend only to thee, reſt my ſoul in thee, and ſitting in ſilence, may give way and entertainment to the heavenly doctrine, to the good motions and inſpirations of thy holy ſpirit. In theſe ſweet exerciſes, let me paſs the ſolitary hours of my tedious pilgrimage, with patience, expecting the shutting up of my days,

and happy end ef this my miſerable life. Grant, ô thon lover of mankind, my Lord and my God, that when this my earthly tabernacle shall be diſſolved, being found free from all pollution of ſin, as after baptiſm, I may be numbred amongſt thoſe bleſſed ſouls, who, through the merit and paſſion of thy dear Son, arc held worthy to reigne with thee, and to enjoy the glorious preſence of the bleſſed Trinity, Father, Son, and Holy Ghoſt, to whom, by all creatures in Heaven and Earth, be rendred praiſe, and thanks-giving, world without end. Amen.

A prayer to the bleſſed Virgin, as alſo to the holy Saints, and Angels.

O Bleſſed Virgin, mother of my divine Redeemer, have pity on me a moſt wretched ſinner: I devoutly ſalute and honour thee, ô

glorious Queen of heaven, and powerfull advocate of all diſtreſſed ſouls; obtain for me, I beſeech thee, of thy dear Son Jeſus, the remiſſion of all my great offences; obtain for me perfect charity, and profound humility; true mortification, and forſaking of my ſelf; obtain for me conſtant patience, refraining, and temperance of my tongue and ſenſes; obtain for me purity, ſimplicity, and ſincerity of mind, and that I may be one according to the heart's deſire of thy devine Son, my loving Saviour.

All hail, ô immaculate Virgin, of whom Chriſt Jeſus, the brightneſs of his Father's glory, would be born; and whom with thy precious milk thou didſt feed and nourish. O bleſſed mother of true compaſſion, aſſiſt my weakneſs in all my temptations, and neceſſities; in all my perils of ſin, and in the our of my death; that by thy powerfull interceſſion, I may be

protected againſt the dangerous aſſaults of my ghoſtly enemies, and obtain the needfull help to dye in the happy perſeverance of God's holy grace.

O yee Angelical bleſſed ſpirits, pray for me; and thou eſpecially, my holy Angel, the faithful keeper of my ſoul and body; have thou faithful care over me. O all yee holy ſaints of God, who have paſſed over the troubles and vexations of this exile, and attained moſt happily the ſecure reſting port of your celeſtial beatitude, I moſt humbly crave your protection; help me with your powerfull interceſſion, both now and at the hour of my death. Amen.

An other prayer to the B. Virgin.

REmember, ô moſt pious Virgin Mary Mother of all conſolation, that thoſe who make their

recourſe for ſuccour in tribulation by thy powerfull interceſſion unto thy dear Son Jeſus, are never refuſed; wherefore in this aſſured and humble confidence, I a moſt ſinful ſoul, make my recourſe unto thee, ô mother of pity, with ſighs and repentant tears from a penitent heart; I doe moſt earneſtly and humbly crave thy help. Refuſe not therefore, according to thy wonted compaſſion, to behold my weeping heart and to give eare to my inſtant cry; that by thy celeſtiall favour, I may be forgiven by thy divine Son Jeſus, my mercifull and only Redeemer. O glorious and immaculate Virgin, bleſſed mother of God, and Queen both of Heaven and Earth, although thy glory exceeds without compariſon what honour ſoever we are able to render thee yet thy principall and ſweet excellency being great humility, and perfect conformity unto the will and pleaſure of Almighty God, who is thy Father,

thy Spouſe, and thy only dea reſt Son, nothing is refuſed thee, all thou demand eſt, being pleaſing unto him, whom nothing can reſiſt. Vouchſafe therefore, ô mother of true pity, to make thy powerfull interceſſion for me, for my friends, kindred, benefactors, enemies, and for all ſinners what-ſoever; to the end wee may behould thee in that celeſtiall habitation; there with thee, to praiſe, and glorify the moſt holy Trinity for all Eternity. O glorious Virgin mother of God, moſt pleaſing temple of the Divinity: ſacred veſtry wherein the Second Perſon of the bleſſed Trinity was inveſted by the holy Ghoſt with our humanity; Gate of Heaven, and my ſecond hope: I beſeech thee, ô glorious Virgin, vouchſafe in thanks giving for the love which God hath shew'd to thee, as to his Mother, Daughter, and beloved Spouſe, to take me this day, and for the whole courſe of my life, into

thy ſingular protection: procure that my actions, words, and intentions be alwayes pleaſing to thy divine Son Jeſus; that I may live to him, and die for him, and in him. Amen.

A prayer to obtain a fervent love towards God, our neighbour, and our enemies.

O Merciful and divine Redeemer Jeſu, who haſt waſht us with thy precious blood, and given thy ſelf to death for us, who haſt been reputed with the wicked, and moſt cruelly wounded for our iniquities, bruiſed, and abuſed for our offences, and by thy ſtripes haſt made us whole, I beſeech thee, ô Lord, for this thy ineffable mercy and charity to powr into my heart the ſweet heat of thy heavenly grace, that ſo the fire of thy charity may perpetually burn, and worke with in me; and that there may always grow in me ſuch a continual, and

never failing affection of pity, benevolence, and piety, as may extend it self to all creatures, through the love and contemplation of thee.

Fill, ô Lord, I beseech thee, my soul, my senses, and desires with fervent and perpetual charity, that in all things, and above all I may most heartely love thee; and that according to thy good will and pleasure I may love my neighbour in thee, and for thee. Grant me grace, I humbly beseech thee, that with all my heart I may, to thy glory, love, search, and advance the salvation, profit, and commodity of every one.

Grant me, ô Lord, to love mine enemies with sincerity, both in word and truth; take from me all bitterness of mind, wrath, anger, disdayne, envie, and what soever is against or contrary to pure and sincere charity; that so in all sincere simplicity of heart. I may have a good opinion of all, may judge no man rashly,

but love every one in thee, with holy and hearty affection; and that I may shew them both in words, and workes, all ſweer neſſe, all clemency, and true love.

A prayer that we may receive the B. Sacrament before our death.

O Almighty and moſt merciful Lord, I praiſe and give thee moſt humble thanks for having ſo graciouſly made me ſeveral times partaker of that divinely great miſtery of thy holy Sacrament, and thereby to be fortifi'd and greatly comforted with thy bleſſed preſence. O heavenly Father, let every tongue bleſſe thee, let every creature praiſe thee for this ſouvereign guift of thy divine bounty, for which, with them, I alſo offer and preſent to thee my God, all the praiſes of the Angels, and of all the Elect which alreadie doe, or

ever shall enjoye thee in Eternity.

And I beseech thee, ô deare Jesu gracious Redeemer of my soul, that at the hour of my death, thou wilt vouchsafe to visit me with thy gracious presence in this most blessed Sacrament; and by thy grace, prepare my soule, I beseech thee, by a faithfull and contrite confession, whereby to make it a pleasing habitation for thee, true God and Man my loving Saviour. Forgive my former many trespasses, by the sacred merits of thy bitter death and passion, and grant that I may end this my mortal life in the final perseverance of thy grace.

O God omnipotent, have mercy on me for the love of thy dear Son Jesus, the life of all that shal be saved. O Jesu equal God with the Father and the holy Ghost, conserve and keep me in thy grace; suffer me not to be drawn from thee, through any subtil persuasion of my ghostly enemy. O Holy

Ghoſt proceeding from the Father and the Son the comforter of the elect, and beſtower of all good guifts, replenish my heart with all charitable deſires and heavenly inſpirations neceſſary for my ſalvation. Grant this, ô Holy Trinity, for the bitter paſſion of our divine Redeemer Jeſus, and by the merits, and interceſſion of the glorious Virgin Mary, and of all the bleſſed Saints and Angels. Amen.

A prayer to demand heavenly vertues, and good life.

GRant unto me, ô merciful God, ardently to deſire ſuch things as are pleaſing unto thee, and prudently to accomplish them to the praiſe and glory of thy name. Grant me, ô Lord my God, that I fail not betwixt Proſperity and Adverſity: that in the former I be not too much puffed up; nor in the latter too much dejected; that I may

rejoyce or grieve at nothing, but what leadeth unto thee, or draweth away from thee; that I covet to pleaſe none, nor feare to diſpleaſe any, but only thee. Let all tranſitory things, ô Lord, become vile unto me, and let all that is pleaſing to thee, be for thy ſake moſt dear unto me. Let that joy be but tedious to me, which is without thee, and let me deſire nothing out of thee. Let that labour delight me, ô Lord, which is for thee, and let all be unpleaſing to me, which is without thee. Make me, ô Lord, obedient without contradiction, poor without murmuring, chaſt without corruption, patient without repining, humble without baſeneſſe, merry without diſſolution, ſad without dejection, quick without levity, feareful without deſpair, true without doubleneſſe, doe good without preſumption, correct with diſcretion, edify without diſſimulation. Grant me, ô Lord my God, an underſtanding

knowing thee, a diligence seeking thee, a wisdome that may finde thee out, a conversation pleasing to thee a perseverance faithfully expecting thee, and a confidence finally embracing thee, to be pierced with thy paines through penance, to make use of thy benefits to thy glory, and my owne soul's good; and at length by thy grace to enjoy thy glory; there to praise and magnify thee for ever and ever. Amen.

A prayer of praise, of thanksgiving, and of magnifying God.

ALmighty and most merciful Father, unto thee all the heavenly company of the celestial citie doth incessanty with due reverence and homage sing glory and everlasting praise. Thee, ô Lord, all Saints, and holy souls doe praise and magnify with condigne honour,

as to whome all praiſe and glory is moſt due: nor is there any creature that can ſufficiently, according to thy worthineſſe, give ſufficient praiſe to thee. Thou art that unſpeakable, incomprehenſible, and everlaſting goodneſſe. Thou, ô Lord, haſt made me, and by the merits of the bitter paſſion of thy moſt bleſſed Son, (which he vouchſafed to ſuffer for man's ſalvation) reſtored me to grace and favour. To thee only is due all praiſe, glory, and honour. O Sovereign Lord, I miſerable wretch, a creature of thy making, a ſilly worm of the earth, have a good will to praiſe and magnify the with all my heart and ſoul; but without thy ſpeciall grace I am but faint, and wonderful weak. Wherefore I come to thee, my God, my life, my ſtrength, my hope, and only comfort, to crave thy mercy and grace to give me power to praiſe and honour thee, and that all I doe may be pleaſing

and acceptable unto thee. Grant me the light of thy grace: that my mouth may ſpeak, and my heart ſtudie thy glory. But becauſe all praiſe in a ſinner's mouth is baſe and vile, and that I manifoldy have offended with my lips; thou therefore cleanſe, ô divine Jeſu, my heart from the filth of ſin; ſanctify me, moſt powerfull Lord and Saviour, and make me worthy to magnify thee. Let thy divine ſweetneſſe wholly poſſeſſe my mynd, and feed my ſoul with the delight of celeſtial cogitations. Separate it, ô Lord, from the love of all viſible things, and incline it to the ſtudie and meditation of things inviſible. O Almighty God, inſpire thou my heart, that I may continually give thanks and honour unto thee. Grãt me grace that in this pilgrimage and vale of miſery I may ſo praiſe thee, that through thy grace and mercy, I may be aſſociated to their bleſſed fellowship who ſee thee everlaſting

ly, and ſing praiſes to thee, world without end. Amen.

A prayer of thanks-giving, and of craving divine favour.

O Moſt mercifull Lord Jeſu, in remembrance of thy bleſſed incarnation, death, paſſion, wounds, ſorrows, griefs, tears, and drops of thy moſt precious blood, and in remembrance of thy infinite love to man, and in the union of that oblation and holy ſacrifice, by which thou didſt offer thy ſelfe on the Altar of the Croſſe, I doe offer my ſelfe to thy praiſe and glory; humbly beſeeching thee to give to ſinners the true ſpirit of repentance; to the living grace; to the deceaſed, mercy and reſt; and to us all life everlaſting. I commend unto thee, ô Lord, my ſoul and body, moſt humbly beſeeching thee to have mercy on me, and upon all thoſe for whome either by nature, friend-

ship, or gratitude I am bound to pray; and in particular for N.N. &c

I moſt humbly render to thee due thanks, ô my Lord God and mercifull Father, for that thou didſt vouchſafe to ſend thy only dear Son Jeſus into this world to dye for man the reproachfull death of the Croſſe, to the end that he might offer himſelfe to thee à moſt pure, holy, and acceptable ſacrifice for our ſins, and purge thereby our conſcience from all its foule ſtaines of impiety. By this thy exceſſive and infinit love, and by thoſe moſt cruel torments of thy owne Son, our Saviour, we moſt humbly beſeech thee to preſerve in us continually thoſe divine fruits of our Redemption, and make us alſo daily to die with him to the world, and to be crucifi'd to the luſt and deſires of the flesh, and to live to thee only all our life; ſo that finally we may reign with him eternally: where thou with the Holy Ghoſt liveſt one

true and eternal God for ever and ever. Amen.

A prayer to all the Saints.

ALl hail, ye holy and moſt glorious Saints of God, who now have paſt the dangerous ſea of this mortality, who have attain'd the ſecure haven of everlaſting reſt and ſecurity, and deſerved to be made fellowes and partakers of the heavenly joyes, being now without care for your ſelves, be ye careful for us. Vouchſafe to be our advocats, and governors. Pray unto God for us, that by your interceſſion and merits we may in this life obtain grace, and at the hour of death, our ſoules departing in that happy ſtate, may arrive at the ſafe port of eternal glory: where you with the glorious Trinity doe reign world without end. Amen.

A prayer to all the Angels.

ALl haile, ye bleſſed Angelical ſpirits, who with celeſtial melody doe praiſe and glorify our omnipotent Lord, and in his glorious preſẽce doe cõtinually rejoyce; have compaſſion on me a poor wretch. And thou ſpecially, ô holy Angel, the ꝛeeper and guardian of my ſoul and body, unto whom by God's ſpecial commandement I am committed, I beſeech thee to diſcharge that office towards me with faithful diligence, and to ꝛeep, defend, and protect me this day from all evil viſible and inviſible. Amen.

A prayer in ſickneſſe.

LEt my requeſt enter into thy ſight, ô Lord, & let thy hand be ſtretch't forth to make me whole. Behold I am the man that coming

downe from Jerico, was ſorely wounded by theeves, and left halfe dead. Doe thou aſſiſt me, ô merciful Samaritan. I have grievouſly ſinned in thy ſight, and ſo full is my ſoul of thoſe deadly wounds, as hadſt thou not died for me, my ſoul would have dwelt in Hel. I am, ſweet Jeſu, a part of that dear purchaſe; for me thou didſt ſhed thy precious blood, caſt me not away. I am the sheep that went aſtray; ſeeke me, ô good shepheard, and put me in thy flock, that thou maiſt be juſtified in thy word; for thou didſt make me a promiſe, that at what houre ſoever a ſinner ſhould repent him of his ſins, and turn to thee, he ſhould be pardoned: I repent, ô Lord, and bewail my ſins, I acknowledge my iniquities: I am not worthy to be call'd thy Son; for I have ſinned againſt heaven, and before thee. But turne away, ô Lord, thy face from my offences, blot out my iniquities according to

thy great mercy: cast me not away from thy sight; deal not with me according to my sins; nor judge me after the desert of my iniquities, but help me, ô Lord my God and Saviour; and for the glory of thy name deliver me, that I may praise thee for ever more, with all thy glorious Elect in thy celestial kingdom of Beatitude, for all Eternity. Amen.

A prayer for the sick.

O Almighty and everlasting God the eternal health of them that beleeve in thee hear us for thy sick servant, for whom we humbly crave the help of thy mercy, that health being restored unto him, he may yeeld thanks-giving to thee in thy Church; through our Lord Jesus-Christ. Amen.

A prayer when we begin our actions.

PRevent, we beſeech thee, ô Lord, our actions by thy ſpirit aſſiſting us, and in helping forward, proſecute them: that all our prayers, and workes may begin allwayes from thee, and begun by thee, may be ended; through Chriſt Jeſus our Lord. Amen.

Prayers to obtain the grace of the Holy Ghoſt.

O God, to whome each heart is open, and each will doth ſpeake, and from whom no ſecret lyeth hid: purify by the inſpiration of the holy Ghoſt, the cogitations of our heart; that we may deſerve perfectly to love thee, and worthily to praiſe thee: th.ough our Lord and true God. Amen.

A prayer to obtain the same grace for our friends.

O God, who hast powred the guifts of charity by the grace of the holy Ghost into the hearts of thy faithful, grant unto thy servants, for whom we crave thy clemency, health of mind and body; that they may love thee with all their strength. and accomplish with all love those things that are pleasing unto thee; through Christ our Lord. Amen.

A prayer to obtain the same grace for our enemies.

O God the lover and keeper of peace and charity, give unto all our enemies, peace, and true charity; grant unto them remission of all their sins; and powerfully deliver us from all their deceipts: through Christ Jesus our Lord. Amen.

A

A prayer to repell wicked thoughts.

O Almighty and mild God, mercifuily regard our prayers, and deliver our hearts from the temptations of evil thoughts: that we may deserve to be made a worthy dwelling for the holy Ghost: through our Lord Jesus Christ. Amen.

A prayer to obtain charity.

O God who makest all things to profit them that love thee; grant unto our hearts an inviolable desire of thy charity; that the desires conceived by thy inspiration, may by no tẽptation be altered, through the same Lord Jesus. Amen.

A prayer to beg Patience.

O God! who hast broken the pride of the old enemy, by

the patience of thy only begotten Son: grant unto us, we beseech thee, worthily to call to mind what he so meekly suffered for us, and by his example, quietly to endure the adverse chances falling upon us; through Christ our Lord. Amen.

A prayer to require the suffrages of Saints.

WE beseech thee, ô Lord, defend us from all perils of body and mind; and the glorious Virgin Mary mother of God praying for us, together with the blessed Apostles S. Peter and S. Paul, blessed S. Joseph, Saint N. and all the glorious Saints, and Angels: thou being benigne, grant unto us salvation and peace: that adversities, and all errours being destroy'd, thy Church may serve thee in secure liberty: through Christ our Lord. Amen.

A prayer to beg continency.

KIndle with the fire of the holy Ghoſt our reines and our hearts, ô Lord, that with chaſt bodies we may ſerve thee, and with pure hearts pleas thee; through our Lord and only Saviour Jeſus. Amen.

A prayer in time of warre.

O God who diſſolveſt warres, and by the power of thy protection doeſt vanquish the impugners of them that truſt in thee; help thy ſervants, earneſtly craving thy mercy that the cruelty of all their enemies being depreſſed, they may praiſ thee with inceſſant thanksgiving; through our Lord Jeſus. Amen.

A prayer for peace.

O God, from whome are all holy deſires, rightfull counſils,

and juſt workes; give unto thy ſervants that peace which the world cannot give: that our hearts being diſpoſed to keepe thy commandements, and the fear of enemies being taken away, the times, through thy protection, may be peaceble, by the merits of thy dear Son Jeſus. Amen.

A prayer in time of famin and peſtilence.

GRant unto us we beſeech thee, ô Lord, the effect of our prayers, and by thy mercie turn away from us peſtilence and famin, that the hearts of men may know that ſuch ſcourges proceed from thy indignation, and ceas by thy mercy; through our Lord Jeſus Chriſt. Amen.

A prayer for rain.

O God in whome we live, are mooved, and have our beeing;

grant unto us competent rain, that ſufficiently releeved by thy preſent aid, we may more confidently deſire things everlaſting; through our Lord Jeſus. Amen.

A prayer for fair weather.

HEar us, ô Lord, crying unto thee, and grant fair weather unto us thy humble ſuppliants, that we, who are moſt juſtly afflicted for our ſins, may by thy preventing mercy experience thy ſweet clemency, through Chriſt our Lord. Amen,

A prayer in any tribulation.

ALmighty God, deſpiſe not thy people crying unto thee in affliction; but for the glory of thy name, being pacifi'd, ſuccour the afflicted: through our Lord. Amen.

A prayer for forgiveneſſe of ſins.

O God who rejecteſt none, but by penance'art pacified, and touched with a ſweet commiſeration even towards the greateſt ſinners, mercifully hearken to our humble requeſt, and enlighten our hearts, that we may be able to fulfil thy commandements: through our Lord Jeſus Chriſt. Amen.

A Prayer for ſuch as are in a journey.

HEarken to our ſupplication, ô Lord, and diſpoſe the way of thy ſervants; that amongſt all varieties of this paſſage, and life, they may ever be protected by thy aid; through our Lord Jeſus Chriſt. Amen.

OF ASPIRATIONS and jaculatory Prayers.

JAculatory prayers are brief elevations of our mind and heart to God as meditation is the same at large. They are special great means to all spiritual progresse and vertue: yea they are as the vital spirits, and the very nerves of prayer, and are to be used both in time of prayer, ad also very often at other times. They are a great support, a cherishing, and a very powerfull invitation to the soul in the time of drinesse and desolation to raise her affection unto God.

This kind of prayer is very brief, very easie, and very fruitful. It is to be made with fervent affection, devotion, and true tendernes of heart, as King David usually did practise

it; and by this holy exercise we may be enabled to obtain that gift commended to us by our blessed Saviour: *it behooves continually to praye and never to give over. Pray without cease*, saith S. Paul. These jaculatory prayers are often in the day to be repeated, according to the diversity of occasions, and oportunities. either vocally or only mentally. What fruit they bring, and how efficacious they are to gain perfection. and to transport the mind from earthly cogitations unto celestial, the experience of innumerable vertuous souls hath sufficiently evidenced; and the like experience wil better teach then words can expresse.

They are called jacularory, that is darting prayers, because in a moment they pierce the heavens, and present our requests to Almighty God, testifying the ardent desires and holy affections of a soul, seeking and thirsting after the foun-

taine of all perfection, goodneſſe, and ſanctity.

I have plac'd them after vocal prayer, they being as the extraction or the ſubſtantiall quint eſſence thereof, and they precede the following meditations, as being the practiſe of fervent affections, at which by holy meditation we chiefely aym. Theſe few following jaculatory aſpirations may ſerve as an induction whereby to frame the reſt.

Say with S. Auguſtin: ô my Lord and God, that I but knew thee, and knew my ſelfe!

O grant me perſeverance in thy grace, and true contrition for all my offences.

Forgive me, Lord, the multitude of my ſins, and have mercy on me.

O my great and loving God, oh that I had never offended thee!

O that I could obtain the right practiſe of true humility, and patience!

Grant me, ô Lord, thy grace,

that I may hate nothing but ſin and my ſelf, and love nothing but thee and my neighbour in thee, and for thee!

O that thou, my dear Lord, mayſt be the beginning, the progreſſe, and the end of all my actions! Not my will, ô Lord, but thine be done. Thy will be done in earth, as it is in Heaven.

Let all tranſitory things, ô Lord, become vile unto me; and let all things that are thine be deare unto me; and thou, ô God, above all.

Forſake me not, ô Lord my God, depart not from me, attend unto my help, ô Lord, the God of my ſalvation.

To thee, ô Lord, I have raiſed my ſoul; my God, in thee is all my confidence.

Create a clean heart in me, ô God, and renew a right ſpirit in my bowels.

The practise of aspirations upon the affection of the imitation of our divine Redeemer Iesus Christ.

AMongst all sorts of Affections, that above all others is most profitable, which mouveth us to imitate that most perfect example of all divine vertues, our blessed Lord and Saviour Jesus Christ, stirring up our affection and desire to embrace and to imitate his sacred vertues by the practise of these, or the like holy and fervent aspirations.

Most mild, most loving, and patient Jesu, the perfect example to be imitated; grant me the grace to imitate thy mildnesse, meeknesse, patience; and thy profound humility

Ah, grant me, ô most powerfull Lord, in all things to be conformable unto thy heavenly will and pleasure,

O the true owner of my ſoul, endowe me with thy love, for which thou haſt created it, and which alone can give it true reſt and ſatisfaction.

O moſt profound humility, correct my pride.

O invincible patience, when shal I by thy example be truly patient? beſtow on me thy benignity to correct my cholerick paſſion, and great impatience, I beſeech thee.

O my benigne and powerfull Lord, when wilt thon beſtow on me the grace to make me humble, patient, devout, and conformable to thy holy will?

The practiſe of aſpirations upon the affection of admiration of our divine Redeemer's love to man.

O My God, who art thou that ſufferedſt, and for whom?

O my great God: and should my

ſin cauſe thee to endure ſuch torments, ſuch injuries, and ſo reproachfull a death!

O love, thou art exceeding powerful, thou overcommeſt him, whome none but thy ſelf alone can overcome.

Alas for me: who will grant it me, that I may dye for thee!

Ah that the love of all Creatures were now united in my heart, to make a preſent of it unto thee?

The practiſe of aſpirations upon the affection of compaſſion of our bleſſed Redeemer's many dolorous ſufferings for ungrateful men.

O From whence ſo ſtrong a chain, as to draw thee from the throne of glory, to be ſtretched forth upon a moſt reproachfull Croſſe.

O Mercifull and moſt loving

Jesus, what is it that I ought not to suffer for thee, who hast most willingly endured so much for me!

Whence is it, my dear, Lord, who art the comfort of Angels, that thou shouldst so subject thy self to be replenisht with grief and desolation!

O Jesu, what is it that I ought not to suffer for the love of thee, who hast most willingly endured so bitter a death and passion for me!

O mercifull Redeemer how thy very posture upon the holy Crosse invites me to cast my selfe into thy open stretched armes to receive the happy embracement of thy peace, which by repentance of my sins, in vertue of thy sacred passion is communicated unto me.

The practise of aspiration upon the affection of love.

WHen shall I perfectly love thee, ô onely souvereign goodnesse

above all, and without whome no good is to be found!

Ah! when shall I truly love thee with all my heart, with all my soule, and powers; with all my actions and affections, and that they all be wholly employ'd in thy true love and service!

Ah! when shal my soul be so happy, as that it may love all things in thee; and nothing else without thee!

O when shal my corrupt affections desire noting but the perfect accomplishment of thy blessed pleasure in me, and by me in all things, and in all times, in prosperity or adversity &c.

O my God, that I could serve and love thee as thy Saints and Angels doe in Heaven, and remember that thou art alwayes truly present with me!

A! that I may once truly say: *what is to me in Heaven? and besides thee* (my God) *what would I upon Earth?*

O true and happy center of all happy rest: make all my thoughts, words, and deeds to tend to seek out, and finally to rest in none but only in the love of thee!

The practise of aspirations for the obtaining of certain vertues.

O My God, and when wilt thou replenish me with thy divine love! O that I could but truly loue thee above all other things, and after that my neighbour as my selfe.

When shall I in all my adversity have only recourse unto thee, and rest contentedly in the holy dispositiō of thy most blessed providence; yea praise and magnify thee in all my greatest tribulations!

Place thy confidence in God (my soul) and let him be thy love, and thy fear.

O when shall this great tepidity

and coldneſſe of my ſoule be thaw'd and melted by the ſweetly violent heat of true charity and love of thee!

Ah! when shall I perfectly dye to my ſelf in my affections to all worldy creatures!

When shall I renounce my owne vicious and corrupt unruly will!

O bleſſed Jeſu, when wilt thou make me to be in all things grateful and truly pleaſing unto thee?

The practiſe of aſpirations, whereby to free our ſelves from ſome certain ſins and imperfections.

ALas, my dear God, when wilt thou give me grace to mortify ſuch, or ſuch a paſſion, or diſordinate affection, which ſo greatly diſquiets the peace and happy repoſe of my ſoul!

How long, ô Lord, shall I run

headlong ſtill into this perverſe, and wicked imperfection?

Aid my frailty, ô thou God of all pity, with thy holy grace; for with my whole heart I deſire to leave the ſame.

O my good God, and when ſhall I conquer and ſubdue ſuch, or ſuch a paſſion? my will is good, but the frailty and corruption of my infirme nature hath need of thy grace, which I moſt humbly now crave of thee.

O my âlmighty God, and ſhall I then never obtain the practiſe of true humility!

O help me for thy great mercie's ſake to ſubdue by thy grace, ſuch, or ſuch a vice which greatly moleſteth me.

O when ſhall I truly practiſe a vertuous contempt of my ſelf, and ſeek a perfect conformity unto thy bleſſed will!

O my mercifull God, I now unfeynedly deſire to reſiſt, and per-

fectly to ſubdue this vice, or that paſſion; grant me thy gracious help and ſuccour me.

An advertiſment.

IN the ſame manner, you may proceed to practiſe any other aſpirations when you perceive your ſelf moved by pious affection to practiſe ſome certain vertue, or to fly ſome vice; preſenting the ſame unto our Lord and Saviour, by ſome ſuch fervent jaculatory aſpiration, as above, to the end, that he may vouchſafe to give his divine aid to performe the ſame.

OF MEDITATION

WHo but seriously considers what honour and how great a priviledge the courtier doth esteeme it, to have accesse and freedome at all times and houres to converse with his souvereign Prince according to his owne desire; he doubtlesse would esteeme it a grace and privilege well becomming the chiefest Favorit. But a far surpassing favour it is, and a felicity without comparison, tobe admitred to the divine presence of that Almighty King both of Heaven and Earth; there freely to propose all his necessities, to crave grace and pardon for all his infidelities; which most happy prerogative a Christian hath by the vertue of holy prayer. By it he

approacheth whensoever he will unto God. But, oh! sensleſſe ſtupidity of inconſiderate man, who ſo little reflects upon this his greateſt felicity; neglecting to profite himſelfe by ſo incomparable and gracious a priviledge as to converſe with God himſelfe by holy prayer, and to obtain thereby all needeful grace and benediction wherewith to worke the ſalvation of his ſoul. But, oh! ſtupendious folly, he ſpares no paines, no coſt, nor diligence to gain his ſuite (though but for a temporall poſſeſſion) and for that which concernes his habitation in Eternal Bliſſe, or Miſery, all time and labour ſeemes painful and tedious. O wretched man, wherefore runn'ſt thou thus after vanity, and why doeſt thou ſeeke but meer deceipt and falſity? for whilſt thou catcheſt at an empty ſhadow, thou looſeſt the ſubſtantiall enjoyment of Beatitude, for which thou art created, redeemed, and finally ſancti-

fi'd by the holy Ghoſt.

Now for the quality, and beſt manner of prayer; ſeeke not the ſublimeſt ſorte, but what is moſt profitable: for that prayer vndoubtedly is the beſt which produceth moſt patience, moſt humility, moſt mortification, and moſt contempt of this world; and not that which give moſt guſt, content, and ſatisfaction to the mind. Be aſſured, that if you leave your prayer for ſome juſt exteriour employment; your motive for it being charity, or neceſſity; you doe but follow God's order, and execute thereby his will. Seek God much rather in your prayer, than his diuine guifts, and comforts: nor leave off your prayer for any drineſſe, or barrenneſſe therein. Serve God purely without ſeeking your owne intereſt; for far greater falls have hapened by much pleaſure from ſpirituall guſts and tenderneſſe in devotion, than from the drineſſe, and greateſt ſterility therein. Suffer

patiently to be deprived of all sensible, and tender devotion, and consolation in your prayer; for you using but diligence on your part, and humbly, and willingly submitting the rest to God's divine pleasure; the constant continuance in those your accustomed devotions, will be most gratefull, and will merit his divine benediction.

PRayer is usually devided into vocal and mental. Vocal is that which is articulated by the tongue. Mental prayer is made by the mind or soul, thereby to raise it self unto God, by attentive pondering some divine mystery, wherein the understanding is employ'd by discourse, thereby to draw out some good affection, by which to exercise the will upon good resolutions to piety, which is properly called *Meditation*, and consists in a devout,

cordial, and affectuous consideration of holy things, which may move us to love and to blesse Almighty God and to imitate the vertues of our blessed Saviour, and of his Saints; to embrace good, and all vertue; and to fly all evill, and vice it powerfully stirrs us up, and puts us on fervently to recur unto God in all our necessities.

Neither are the simple and unlearned people to think that this Mental prayer is too high a practise for them, for oftentimes the simple people speed best therein, as God himself hath testifi'd by the mouth of the sacred Virgin Mother in her *Magnificat* saying *the hungry he hath filled whith good things: and the rich he sent away empty* and the holy Ghost in his Proverbes 3. 32. doth playnly verify the same in these expresse words: *and his communication is with the simple:* with such as in a sincere & devout intention to accompiish his blessed

will

will reflect on holy things, and not doctor-like ſpend their thoughts in learned and high ſpeculatiue diſcourſes, which is rather a laborious ſtudie, than a deuout meditation; and therefore it produceth but ſmal ſpiritual fruit: whereas the leſſe learned applying their thoughts only to profit their ſouls by drawing from their meditation affections of the loue of God; of embracing ſuch a vertue, of hating ſuch a vice (as the ſubiect of their Meditation ſuggeſts to them) they becom by their meditation more humble, more patient, and conformable to God's bleſſed wil & pleaſure in all things; which is the certain marke of a holy and fruitful Meditation, how dry or barren ſoeuer it ſeemed to them, and deprined of all ſenſible or ſelf-ſatisfaction; or forced feruours; whilſt learneder perſons with all their high ſpeculations, producing no great affections nor reſolutions for the practiſe of vertue, all

proues but vanity in their own imagination, which produceth no fruit at all as to their ſaluation.

But now to shew that the leſſe learned people are not vncapable to practiſe this profitable prayer of Meditation; we may fitly make vſe of this familiar example of a peruerſe and wicked Meditation made by a ſinner, of whom King David ſpeak's ſaying; *and they who sought*
Pſ.37. *me euils spake vanities; and meditated euils all the day.* For the reuengeful man pondering and muſing with himſelfe of ſome diſgrace, or iniury, by memory he calls to mind the diſgrace, or wrong offered him: then with his vnderſtanding he conſiders the nature and weight of ſuch an iniury; and thereby he prouokes his wil to hatred, to enuie, to malice, and to ſeek reuenge vpon the party from whom he receiued it. This now is a moſt wicked Meditation, wholly interiour, and all without one

word of the mouth.

Euen ſo (though quite contrary) a good man, calling to mind the ſins and iniuries whereby he hath offended God; he ponders, conſiders, and examins the greatneſſe thereof, the enormity, cauſes, effects, and the properties of ſin; whence he makes a firme reſolution out of the hatred therevnto, to flye the like hereafter, and to auoid all future occaſions; and this is an interiour and an holy Meditation of ſin.

This briefly in general. Here now followes a short Meditation for each day in the week; whereby the vertuous ſoul may put in practiſe this holy exerciſe: and it may alſo ſerue as a little method inducing her to make more vſe of this profitable deuotion, according to leaſure, and other helps for the ſame.

Matter of Meditation for every day in the vveek.

SUNDAY

Of God's benefits vnto mankind.

The Preparation. FIrſt place thy ſelf in the preſence of God with a profound adoration thereof; and beſeech him to inſpire thee with his grace. This ſerues as the general preparation for all the enſuing Meditations.

Conſiderations. 1. Conſider the benefit of thy Creation; that when thou waſt nothing the Almighty created thee not a ſtock, or a brute beaſt, but a reaſonable creature, endued with vnderſtanding, will, memory, and capable of all vertue.

2. Consider the end for which thou wast created; namely the seruice of God; and that after a short time spent therein, thou mightest be partaker of those celestial ioys, which be prepared for thee in the Kingdom of Heauen.

3. Consider that all other creatures, and whatsoeuer God hath bestowed vpon thee, is for the attaining of thy foresaid end; and so accordingly to be employed by thee.

4. Consider the benefit of thy Redemption; of thy vocation vnto the Catholick faith; such circumstances also as concern thine own estate in particular.

Affections. For which, and all others, labour to be thankful. Admire with great confusion, and be truly sorry for thy great ingratitud for God's infinit loue to so vnworthy a creature, abusing those his innumerable blessings.

Reſolutions. Reſolue to be more careful for the future, preparing thy mind with all indifferency to poſſeſſe, or to be depriued, be it of health or ſickneſſe; eſteem or contempt; ſo it be conformable to God's bleſſed will, let it be welcome. *Pater noſter. Ave Maria.*

Munday
Of ſin, and the grieuouſneſſe thereof.

Preparation. Place your ſelfe in the preſence of God, beſeech him to inſpire you.

1. COnſider how odious ſin is vnto God, which may appeare by the greatneſſe of its punishment: firſt in the Angels; ſecondly in our firſt Parents, who for eating the forbidden fruit were depriued of that happy eſtate wherein they were created in Paradiſe yea not

only they, but wee and all their posterity doe bear the burden thereof; in so much as all the miseries both of this life, and the next, doe spring from that bitter root.

2. Consider the malice of sin, which in some sort is infinit, being against the infinit goodnesse of God: and therefore Jesus Christ, God and Man, was only found worthy, and able to accomplish the work of our Redemption: whose actions being of infinit merit, were answerable to infinit iustice.

3. Consider the lamentable effects thereof. 1. Owr being depriued of God's grace. 2. The euils which we incurre: as the wrath of God; torment of conscience; the seruitud of Sathan; and the guilt of eternal damnation.

Affections. All this considered, ought not the very name of sin to be more horrible to us, than is Hell it self? and yet, ô how great

is our senſleſſe careleſneſſe in committing it, as alſo God's infinit mercy to moſt vngrateful Man, in ſuffering his wicked boldneſſe in offending ſo great, and ſo good a God!

Reſolutions. Reſolue therefore, and craue his grace, that thou maiſt rather dye than offend him mortally: recure to him for mercy, as the prodigal child, deteſt all thy former ſins; and reſolue to fly all dangerous occaſions of falling into them again. *Pater noſter. Ave Maria.*

Tueſday
Of the miſeries of this life.

Preparation. Place your ſelf in the preſence of God, beſeech him to inſpire you.

1. COnſider the great frailty or Man's nature, ſubiect to ſo many dangers, as no glaſſe is half

ſo brittle, and therefore in the holy ſcripture it is compared to a bubble in the water, to flowers, to graſſe, to a shadow, &c. As for the ſoul, ſo many ſnares and gins are laid by the world, the flesh, and the divel, to ruin it, as S. Antony ſeeing them in a viſion, cried out; ô Lord who shall be able to auoide all theſe nets?

2. Conſider in reſpect of temporal things what a miſery it is that ſcarce any one is contented with his own eſtate, ſeem he to others neuer ſo proſperous: for that in this life we are like vnto ſick men, who tumble and toſſe in their beds, and conſider not the cauſe of our diſcontent to be our inward infirmity, and vexing in mind.

3. Conſider, that in as much as this life is ſo vncertain, and ſo fraught with miſeries, there is no greater madneſſe in the world, than to ſete our hearts and affections thereupon, and with ſuch diligence

to caſt about for the things thereof; and ſo little, or not at all, to labour for thoſe which concern our eternal felicity.

Affections. Adore and greatly admire the exceeding goodneſſe of God, who hath mixed theſe many miſeries with this preſent life, thereby to compel us to hate it; and draw us to aſpire vnto our Beatitude.

Reſolutions. Reſolue hereafter to withdraw thy heart from ſuch vain, and deceiptful contentments of the world, and fix thy mind upon what is eternal. *Pater noſter. Ave Maria.*

Wedneſday
Of the hour of death.

Preparation. Place your ſelf in the preſence of God, beſeech him to inſpire you.

IMagin thy ſelf to lie vpon thy death-bed, hauing a hallowed candle in thy hand, a crucifix vpon thy breaſt, thy ghoſtly Father calling vpon thee, that though thou canſt not ſpeak, yet to moue thy hand, in token of thy hope in the mercies of Jeſus Chriſt. Thus then diſpoſed, proceed to the points of meditation following.

1. Conſider the certainty of death according to that of the Apoſtle: *It is appointed for all men once to dye.* Heb. 9. But as for the hour when, the place where, or the manner how, all this is moſt vncertain; ſaue that we ſee death commonly come when leaſt expected.

2. Conſider what trouble it wil

be at that time not only to look back on the things of the world, which in a moment thou must forsake, but especially to look forward on what is to come: finding thy self very vncertain of thy saluation, both by reason of the multitud of thy sins (many whereof being vtterly forgot; will then come fresh into thy mind, and such as before seemed smal, shal then be thought heauy) as also in regard of the suddainnesse and strictnesse of thy accompt, the seuerity of the iudge, and the terrour of Hel, &c.

Affections. Beg at God's hands, that these points may be so imprinted in thy mind, as thou maist always haue a care so to liue, as thou wouldst be found at the hour of thy death.

Resolutions. Resolue therefore firmely to doe presently what most certainly at the hour of thy

death thou shalt wish to haue done; as in particular, to forsake such a vice: to embrace and practise such, or such a vertue. Resolue, I say, to begin presently to liue well, according to thy calling; for he hardly dies well, who liues ill, and repentance made by a dying man is exceeding dangerous and doubtful. Resolue therefore to watch; for thou knowest neither the day, nor the hour, which God will haue to be vnknown to thee to the end thou shouldst be always ready and prepared. *Pater noster. Ave Maria.*

Thursday
Of judgement after death.

Preparation. Place your self in the presence of God, beseech him to inspire you.

1. CONsider that as soon as our soul is separed from the body it appears immediatly before the tribunal of God's iudgement, there

to render a moſt exact, a moſt ſeuere, and dreadful accompt of all our thoughts, words, and deeds; yea and for each moment of time ſince our firſt vſe of reaſon; as alſo for all his gracious guifts beſtowed on vs, either of grace, nature, or fortune to be emplo'yd for his glory, and our own ſoul's health.

2 Conſider that this accompt is ſo much the more dreadful, in that it is made to a judge, to whoſe power none can reſiſt; to whoſe knowledge nothing can lye hid; whoſe ſentence is ſouuereign, without appeal, and the conſequence of it concerns an Eternity of weal, or woe; and that, to be put in execution immediatly, and to endure ſo long, as God ſhall be God.

Affections. All this conſidered, oh! ſtupid careleſneſſe of man to think ſo little to be prepared for this vncertain and moſt dreadful hour: What ſteward would

be ſo ill prouided to make his reckning but to a temporal Prince, although it only should concern this preſent life? whereas this is to God himſelf, and concernes Eternity; which as yet we haue happy time to negotiate by the faithfull practiſe of theſe enſuing neceſſary reſolutions.

Reſolutions. Firſt to deteſt and fly mortal ſin, aboue death it ſelf; and to craue God's grace to that end. Secondly to frame our thoughts, words, and actions, as if to be conſidered, examined, and ſentenced now here immediatly by this our heauenly judge. Thirdly to keep a liuely and perpetual memory of our four laſt things, Death, Iudgement, Hell, and Heauen. And laſtly to examin frequently our ſelues, whither we are at preſent in that ſtate, as were fit to appear, if God should now immediatly call vs to render that our laſt moſt dreadful

reckning whereon should depend our sentence of Eternity. *Pater noster. Ave Maria.*

Friday
Of the dreadful pains of Hel.

Preparation. Place your self in the presence of God, beseech him to inspire you.

1. CONsider that Hel being the prison of God's iustice for his enemies, as Heauen the place of recompence for his friends; they are opposit in all, and beyond expression; the one for torment, and the other for felicity; and both to last eternally; and comprehend all which can be either said or thought of both respectiuely, in their seueral kinds.

2. Consider that the sinner, here for a moment of seeming and deluding content, forfeits his heauenly and eternal blisse, for which he was made; and which is most hap-

pily purchaced by ſuch as preferre the loue of God, and his bleſſed will before their own corrupt ſenſuality, cooperating with his holy grace for auoiding of ſinn.

Affections. This now being well ponder'd; haue we not iuſt cauſe to bleſſe, and adore God's loue and goodneſſe for hauing prouided vs ſo many powerful helps for our beatitude; with no leſſe perſuaſions to fly and auoide thoſe eternal torments of Hel? and to preſerue us from ſin, (the only cauſe of that endleſſe miſery) the holy Sacraments, pious inſtructions, heauenly inſpirations, good examples, and many other helps & prowerful moriues to embrace vertue, and to deteſt all ſin?

Reſolutions. We muſt therefore reſolue, whilſt God here graciouſly doth lend us this acceptable time, and the dayes for ſalua-

tion, to employ them much more carefully, than formerly we haue don, for that happy end: and to be firm and constant in faithfully obseruing the good resolutions with which God hath graciously inspired vs for the amendment and auoiding our most habitual sins, as also the chief occasions leading therevnto, whereby we are in most danger to offend Almighty God, and to cast our soules into the eternal flames of Hel; *where they shall de cruciated, day and night* (saith S. John) *for euer and euer. Pater noster. Aue Maria.*

Apoc. 20. 10.

Saturday
Of tho ioyes of Heauen.

Preparation. Place your self in the presence of God, beseech him to inspire you.

1. CONsider that this Beatitud consists in the most blessed vision of the glorious Trinity, Fa-

ther, Son, and Holy Ghoſt. In the fellowship and ſociety of Angels, Cherubins, Apoſtles, Patriarchs, Prophets, Martyrs, Virgins, Confeſſors, and generally of all the faithful departed this life, and crowned in the eternal glory of Heaven.

2. Conſider that in this celeſtial eſtate, is not only the abſence of all evil, bnt the abundance of all good, according to that of the Apoſtle: *the eye of Man hath not ſeen, nor the ear heard, neither hath it entred into the heart of Man, to conceiue what God hath lay'd up for them that loue him.* 1. Cor. 2.

3. Conſider with thy ſelf, by what ſteps, and degrees the Saints, and holy ſervants of God (who now reign in euerlaſting glory with him) haue obtained the ſame; and labour to imitate their examples.

Affections. O bliſſe inexplicable! thoſe happy ſouls poſſeſſe

God, and God poſſeſſeth them: God is their whol All, in all. He is their All in ſubſtance, by communicating to them their final perfection, and by eleuating them to a being which is diuine. He will be their All to their vnderſtanding, by cleerly manifeſting himſelfe vnto them: he wil be their All to their wil, beſtowing himſelfe vnto them by a moſt ſweet intimat guſt and ſauour, happily drawing them by this bleſſed means to an ocean of infinit joys.

Reſolutions. Let vs therefore reſolue to shake off this ſtupid dulneſſe in neglecting to walk towards our ſo happy land of promiſe for the loue of which, we ought to deſpiſe all earthly pleaſures, and vain contents, as too baſe and abject for our higher and more noble thoughts, and hopes which we expect in Heauen. *Pater noſter. Ave Maria.*

An Advertiſment.

YOV haue had here in the precedent ſhort meditations a briefe method of mental prayer: but becauſe many cannot apply themſelues to that holy exerciſe, I haue here ſet downe an other manner of prayer, by pious Reflexions for embraing vertue, and flying vice more ſutable both to their deſire and practiſe: whereof they may daily take ſome one, or two tending to their owne ſpiritual neceſſity; and may ſerue for a pious ſubiect where to employ their thoughts ſeueral times of the day by deuout eleuatiõs of their hearts vnto God; which, according to S. Iohn Damaſcen, is properly and moſt truly prayer, yea and medisation alſo, in its real and true effect, which may be likewiſe practiſed with a feruent heart, euen whilſt the mechanick is actually labouring at his work. Read therefore carefully, and with attention theſe Reflexions following, and draw from them ſweet hony

for your ſoul; and as the little bee from right choſen flowers doth furniſh her hiue with winter-prouiſion, ſo may you likewiſe drawe out of theſe Reflexions a holy prouiſion againſt all future temptations, endangering the perdition of your ſoul.

Pious Reflexions, as wel for the embracing and practiſe of vertue, as for the flying of vice. Which may be vſed for the ſubiect of ſo many profitable meditations.

IT is, you know, the cuſtom for ſuch as being to frequent peſtiferous places are careful to preſerue themſelues from that dangerous infection, to carry with them ſome preſeruatiue to which they ſmelling, or taſting in time of danger, doe fortify thereby their ſpirits to reſiſt the contagious air. It is ſpiritually the like caſe with Man,

whose frail nature is exposed to continual danger of infection with sin, vnlesse he make vse of some spiritual preseruatiue whereby to preuent his will from the pernicious taint of consent: against which I haue here proposed these following Reflexions: whereof you daily making vse of som one by way of a morning-meditation, to be still born in your mind in all occasions of temptations in that day, your soul will thereby be greatly strengthned to resist the dangerous infection of sin, and be preserued in the spiritual health of God's grace. Nor will they proue only an antidote against vice, but withall the seed of vertues; wihch are like vnto children, who though they giue great content in their mother's armes, yet in bringing them forth, they cause much pain: euen so the production, and first bringing forth of all vertue is laborious and painful, but the enioyment and

good fruit thereof, is exceeding gustful and giues great delight; as by the practise of these following deuotions, I doubt not but yeu wil experience to be true.

Of the vertue of Charity.

THis great Queen of vertues, *Charity*, and the louc of God, consists not in the tender affection only of the heart; which may proceed from a tender and sensible complexion, as wel as from diuine grace; wherein many are greatly mistaken (and much lesse doth it consist in words) but the true mark of Charity, and of the loue of God, consists in deeds: for *the trial of loue, is the performance of deeds*, saith S. Greg. Yea our B. Saviour demands this proof of it: *if*
O. 14. *you loue me, keep my commandements* And therefore there is no truer mark of our louing God, than to be in all things conformable to his blessed

bleſſed will in body and mind; in health, in ſickneſſe, in diſgrace, in perſecution, in life, or in death, &c. And yet, oh shame! ſome brutal pleaſure, or vnruly paſſion is prefer'd, yea ſome friuolous vain honour much more regarded, than is the will and pleaſure of God's divine Majeſty. Make here a due reflexion of Man's ingratitud, and of the great enormity of this ſin.

Of the loue our neighbour.

BEare ye one an other's burthens; *and ſoe ye shal fulfil the law of Chriſt.* By theſe *burthens* the Apoſtle underſtands our unpleaſing humours, our ill-governed paſſions; imperfections, and antipathies in our neigbours nature and actions; wherein we muſt mutually bear one with an other if we will comply with the law of Chriſt by which we are all ſtrictly obliged, and commanded to love our neigbour, as our ſelues; and if not being able to

shew it by any other deeds, we ought, at least, to suffer, and quietly to endure his imperfections, as he undoubtedly must also do many of ours. Can we conceiue any reason that God should be more indulgent, loving, and merciful in suffering with so great patience our innumerable offences against his diuine Majesty than we should be in bearing with so few, and so smal faults and imperfections of our neighbours against us? Shameful confusion to man! God suffers all ingratitud, sin, and injury froms us; powers down incessantly his great blessings and fauours vpon vs; whilst we seek deep reuenge for but trifling injuries. O infinit goodnesse of God, to our just confusion and shame! Call here to mind the example in the Ghospel of that wicked seruant, who being forgiuen by his good master a hundred thousand talents debt; would not forbear his fellow-seruant's smal

debt, but of onely an hundred shillings.

Wherein consists the enjoyment of a tru and happy peace.

TRu peace is what we all desire, but few take the right way to find it, and therefore cannot enjoy it. The assured means ro purchace this happy peace, with a vertuous repose of mind is by establishing a firm and holy peace with God, with our neighbour, and with our selves; for the obtaining it make use of this holy practise.

First, to procure our peace with God mildnesse and humility of heart is required: *Learn ye of me for I am mild and humble of heart, and you shal find rest to your souls.* Matth. 11.

Secondly to enjoy tru peace with our neighbour; we must despise injuries, we must bear with their imperfections, and doe them what good we can.

Finally, being at tru peace and tranquility of mind interiourly with our ſelves, muſt be gained by an entire and perfect renouncing our own proper wils, by vertuous patience, and true conformity to the wil of God: *for in your patience you ſhall poſſeſſe your ſouls.* Saith Jeſus Chriſt.

LUK. 19.

Of Chriſtian Patience.

AN injury patiently ſuffered for Jeſus Chriſt is much to be prefer'd before an act of great auſterity, which may be omitted without ſin; but to fall into impatience, you cannot without offending God; which ought not to be done to ſave all the world. Many fancy in their minds to ſuffer cruel martyrdom for Jeſus Chriſt, who yet have not the patience to be croſſed, nor to endure the leaſt word of injury, or of contempt. They frame in their fancy to doe great matters a far

off, which are never likely to happen; but they loose all patience at the leaſt offence; the devill on ſet purpoſe buiſing their thoughts in unprofitable fancies of things which wil never arriue; thereby to hinder them from what much more imports them to doe, and by that means to preuent them both of merit, and grace; as alſo of the helps whereby to ſurmount the greateſt difficulties.

Of true obedient ſubmiſſion to the wil of God.

GOd hath no need of his creatures for the execution of his deſigns; and therfore we ought not to be troubled at our own inſufficiency; he can doe what he pleaſeth without our help: and if it be for him that thou laboureſt, call wel to mind that he needeth no creature to lend him help. It happens frequently to be much better for

you to mortify some disordered appetit, than to preach many well-studied sermons, or to do divers rigorous penans. And if God deprive you of health, he gives you but thereby occasion to augment your merit.

Serve not God according to your own desire, but as it is his blessed wil. It would little avail a servant to take great pains, if it be not according to his Maister's good likeing; for at the end of his labour, he wil only have gained his Master's ill wil and anger.

If therefore by infirmity thou beest hindred to do penance, be assured that obedience is better then facrifice, and that there is much more merit to submit with holy patience, than to doe great abstinence, and other austerities according to thy own inclination.

Persuade not your selfe to become a saint after an other manner than God hath ordained for you, nor to

be more holy, than he doth require of you. That fall is not hurtful which preserves you from a much more dangerous precipice.

Deny your vnderstanding, sense, will, appetit, and desires; disclayming all interest in your self, and propriety Seek not your own consolation, ease, credit, or commodity; but in all things say with a faithful heart: *thy will be done*, as thou my Lord and Saviour hast ordained. Be it by sickness, or health; by honour, or contempt; by prosperity or adversity; life or death; all welcome, deare Jesu, for thy sake; only grant me thy grace, that I may continue in fidelity thy loyal servant for ever: and for thy bitter Passion's sake, that I may performe what by thy grace I haue thus resolued, humbly, fervently, faithfully, and constantly; and that my Ghostly Enemy may never haue any just cause to reproach, not upbraid me fort my infidelity herein.

Of the vertue of Mortification.

MOrtification and prayer haue the ſame mutual connexion, as haue the two wings of a bird ſupporting her to fly; if you depriue her of the one, the other can not ſupport her, but of neceſſity she muſt fall. It is the like with prayer and mortification; for the ſoul, which forſakes the one, shall never enjoy the other, ſith they doe mutually ſupport themſelues, as experience makes it manifeſt. Yea mortification is the true nurſing-mother to all other vertues; without which no vertue can either proſper, or long continue; for that our corrupt and depraued nature by ſin, doth ſo oppoſe and oppreſſe all vertue, as should it not be ſupported by the help of mortification, it would ſoon decay; as well appears, not only in prayer, but alſo in patience, humility, obedience, temperance, and all the reſt;

which would languish and fall to ruin, should they not be preſerued by the practiſe of mortification.

Confidence in God, and grief for ſin, muſt goe rightly tempered together.

MOſt juſt is that we conceive due grief and ſorrow, with tru repentance for having offended ſo great and good a God; yet ſo as not to looſe our confidence in his mercy, nor permit that melancholick and vicious vexation poſſeſſe our hearts. For Judas ſorely grieved, and was ſorrowful for his crime, but in deſpairing for pardon, he excluded all remedy by his greater ſin. Conſider wel therfore your offence, on the one ſide, which is great, and repent; but remember God's infinit mercy, on the other, which far exceeds it; and is much more prowerful to give you conſolation, than ſhould the other be to cauſe deſpair. For he is not inclin'd to

revenge, who is all goodneſſe, mercy, and compaſſion. Have therefore horrour of the leaſt ſin againſt ſo good a God; but hope for pardon of the greateſt. Fear all ſin, whatſoever before it be committed, as doubting of pardon: but being now guilty, fly to God as a prodigal child to his compaſſionate Father, with all humble confidence, and firm hope to receive pardon and grace approaching to him with a contrite and humble heart which he wil never deſpiſe.

How to draw profit from ſin.

BE you greatly humbled, conſidering your ſin and miſery; nor defer to amend, with a quiet and peaceable ſpirit, without fretting or vexing your mind. Fail not to have this confidence in God, that although you ſhould fall a thouſand times in the day, he would be ready to lend you his hand two thouſand times to raiſe you; *becauſe with our*

lord there is mercy ; and with him plentuous redemption : for well he knows our weakneſſe and great miſery. Serue God therefore with more fervour than before ; and learn by your fall to know both his goodneſſ, and your owne miſery much better than before; for thereby you will maſter your enemy with his own weapon, wherewith hee intended to wound you : for to ſerve God without all ſin, that onely is to be found in Heaven. Be you therefore aſſured whiſt breath remains in your body never to be exempt from temptation ; be always prepared for the combat, whereby not only to defend your ſelf from harm, but alſo to get victory thereon and glory. Feeling temptation to aſſault you, approach nearer to God by prayer, and humbling your ſelf before his divine Majeſty, call to minde his innumerable benefits, and think ſeriouſly upon the four laſt things to happen, and you Pſal. 126.

will reap much profit by the temptation.

Againſt preſumption in our own endeavours.

S^T Peter above all the reſt did moſt preſume of his fidelity, promiſing that though all should abandon their Lord, yet he would never deny him, who notwithſtanding, but few hours after, was made thrice both to deny and forſwear him, through the fear only of a poor ſilly maid; whereas had he more humbly miſtruſted himſelf, and craved conſtancy by holy prayer, it is likely he would have prevented ſo shameful a fall: but when he should have pray'd, as his divine Lord had commanded him, thereby to have armed himſelf againſt the approaching temptation, he was ſtil found ſloathfully aſleep; and therefore not having demanded divine help from above, he ſoone did experience his owne great fault, and

weakneſſe. Are we not now as fraile herein, by our great infidelity to ſo many good purpoſes and pious reſolutions; wherein we moſt ſhamefully doe fail, for want of demanding grace, by prayer, to put them in execution? But we preſuming too much in our own endeavours, prove inconſtant, and moſt unfaithful to God.

The leaſt ſins are carefully to be avoided.

WE can giue no better proof of our loue to God, than to be exact in the ſmalleſt matters which concern his divine honour and glory. For thereby we plainly manifeſt the great eſteem which we make of his holy will and command; we having no other motiues nor reſpect to draw us thereunto. 2. Becauſe thoſe ſmall occaſions, being very frequent, they give much exerciſe of vertue, and thereby of obtaining many graces and favours

from God. Let vs therefore make this good vſe of the leaſt occaſion, to teſtify our love and true fidelity to him, and thereby to encreaſe his grace in our ſouls, to which, in Heaven is anſwerable eternal glory. And who on the contrary, shal be neglectful therein, wil experience that the holy Ghoſt hath moſt truly foretold us; that *who contemneth*
15. Eccl. *ſmall things, shall fall by little and little.*

Reaſon ought to be the Rule of all our actions and affections.

MAn's nature is to live accordinh to reaſon, but paſſion blinding us, we weigh not all things by the juſt weight of their worth, but rather by our deceiptful affections, and diſorderly appetits. Thus the affection which we have for one perſon, maketh all his actions to ſeem grateful and good; and our averſion to an other, but vnplea-

fing and bad: whereas he notwithſtanding may indedd haue what is worthy of praiſe; and the other, what may deſerve muche blame.

Have not a double heart; the one for your ſelf, and the other for your neighbour; it being Reaſon which ought to be the Rule and guide of our wil. Eſteem not things only as they ſeem pleaſing to you, and in appearance, but according to their worth and valeue Be not troubled that others ſeeke their own conveniences, ſeing that they are not offended to let you procure yours. Do as you would de bon by, and deal with others in the ſame manner, as God dealeth with you, who, although he ſuffereth much at your hands, yet he refuſeth not to beſtow bleſſings and great favours daily upon you. Nor be you much troubled if men deal ungratefully with you, you being ſo very vngrateful to God.

The examen of ſpirits, accordings to their different feelings in the heart.

GUſts and interiour feelings muſt be examined, to try whither ſuch as are thought to be ſpiritual, ſpring not from flesh and blood. That deuotion is not ſpiritual which hath its root meerly from ſenſe; and thatwhich is grounded on this foundation can not be ſolid anſt ſtable; yea the greateſt fervours, and moſt violent ardors in the loue of God, are frequently diſſipated like vnto watry froth. That devotion is true which proceeds from the pureſt love of Ood, and is beſt known by a generous reſolution, whereby the ſoul doth unite it ſelf inviolably to his divine wil and pleaſure through the greateſt difficulties and contradictions to nature, not having regard either to gain, or loſſe; or to ſenſible con-

ſolation in prayer, or to the greateſt dereliction and barrenneſſe therein: but only and purely to the honour and glory of God. And who build not upon this foundation, will little advance in perfection; but rather will be ſtil to begin, ſo long as nature bears ſuch a ſway. The right ſpiritual guſts, and the true holy motions from the ſpirit of God, are; that we greatly humble our ſelves; that we renounce our owne will, conquering nature, and its reluctance to ſuffering; neglecting all intereſt; and that we have no other aime, nor end, but purely to pleaſe, and to ſerve Almigty God.

How to draw profit from afflictions, and painful ſufferings.

ARe you in painful ſufferance, either by bodily affliction, or by ſome deſolation in mind? com-

fort your ſelf, in that by patience your gain will be without compariſon far greater, than can be your pain. For if none can ſhew greater charity, than he who giveth his life for a friend; what then may be ſaid of him, who ſuffers for the love of God that which he both dreads and fears much more than death it ſelf, I mean, dereliction and privation of all ſpirituall conſolation; temptations, ſcruples, and other afflictions of the ſoul.

Fear ſin, and not pain; nor doe you abhorre what God gusteth with pleaſure; nor be you diſcontent at what is very pleaſing to him. It is now the very proper time of ſuffering, and yet ſelf-love makes any pain to be to you extreamely troubleſome. Yea ſo weak is the love of God in you, as you moſt unwillingly do ſuffer that which even for your own greateſt good, he moſt fatherly ordains for you. Can he who hopes to enjoy God for all

Eternity, fear to ſuffer one little moment for his ſake? Force nature but a little to bear Chriſt's holy Croſſe, and thereby your pain wil be much ligthned: for nothing doth ſo greatly augment our ſufferance, as doth our own proper wil. And if we do ſo greatly loue and reuerence the Croſſe of Chriſt, for its being ſanctified by his continuing faſtned three or four hours thereupon, why ſhould we not loue, eſteem, and honour laboriours and painfulſufferings, which he endured three and thirty whole yeares, continuing the whole ſpace of his life?

The reaſon wherefore all men naturally ſeeking happineſſe, ſo few doe find it.

OUR divine Redeemer, declaring to his diſciples wherein beatitude and true happineſſe in this life did conſiſt, diſabuſeth them

of the false opinion of worldly people; who though they naturally seek happinesse, and labour for that end, yet they spending their labour to pourchace worldy vain honour and deluding pleasures, or sordid wealth, according to the pernicious false prineiples of the world; they wholly neglect what their divine Master Jesus Christ hath taught us, both by word and example, whereby to lead us to the way to true beatitude; beatifying the poor of spirit, the meek and humble, those who weep and mourn, who hunger and thirst, the merciful, the pure and clean of heart, the peace-makers, and those who are persecuted and afflicted for justice. All these our divine Redeemer declares to be blessed, and that the kingdome of Heaven belongs to them; whom yet the deceived world (according to their false maxims) judge to be but miserable and most vnhappy. Nor

is it a wonder, that what Jesus Christ proposed here as happinesse, seems rather misery to the deluded eys of men, whose thoughts, not going beyõd this present life, which (being but truly misery in it self) can no otherwise make us happy, but as it serves to help us to gain that other of endlesse blisse.

Of sloth and idlenesse.

THis mother of vice, is contrary to nature, it being the nature of man to labour, as it is a bird's to fly; nor hath he a greater enemy, than is sloath and idlenesse. It is a sin quite contrary to the very institution of his first creation, he being then ordained to work: *God place Adam in Paradise, that he should work.* Gen. 2. 15. And after his fall, it was appointed him in punishment of his sin, it being pronounced against him and all his progeny, that

Gen. 1. 19. *in the ſweat of his browes he ſhould eat his bread.* And therefore idleneſſe is both unnatural to Man, and unpleaſing to God: *caſt out the idle ſervant.* And the barren figtree was commanded to be cut down, and thrown into the fire. For wherefore hath God given us a body with all its members, and ſenſes; and a ſoul with all its noble faculties, but that we shoul employ them, as talents lent us for his glory? Let us therefore be more careful not to looſe our precious time which is but lent us here to labour for Eternity; for the night of death wil ſuddainly ſurpriſe us in our ſinful ſloth, and then no more time wil be afforded us to repair our former idleneſſe and neglect of time.

Mat. 25 Luke 13

Of the ſin of ſcandal.

Math. 18. MOſt juſtly hath our bleſſed Saviour given ſo dreadful a

curse against this wicked sin, which so truly represents the sin of Lucifer; who by the scandal of his ambitious pride, did draw with him a third part of the Angels unto the low pit of Hell: Yea like to the contagious plague, one scandalous person is capable, by his ill example, to communicate the infection of his sin to a whole town and country. This we may certainly rest assured of, that all such as by our scandal are brought to their endlesse perdition, at the dreaful day of judgement will cry for vengeance against us, and require that wee be eternally punished for that their irrep-rable harm, which we caused to them by scandal, and our provocation to sin.

Of Choller and Anger.

THe holy Ghost dissuad's us from harbouring anger in our breasts, lest it place us in the ran- Eccl. 7.

ke of fooles; assuring us also that
Pro.25 who is *soon mooved to anger, is much inclined to sin.* The usual attendants of this pernicious vice are Pride, Contumely, Indignation, Oathes, Blasphemies, Quarrels, Murthers, and the like. This vice is not only hurtful to the author, but so insupportable to others, as the holy
Pro.22 Ghost perswards us to fly their company, who are subject unto it, and well it is to be observed, that whilst we strive by anger to master our enemy, we are most shamefully overcom by our selves. This pernicious vice obscures reason, and precipitat's the will; for who is blinded with the fumes of this passion is neither capable of right reason, nor counsel. Wherefore seeing that it is a vice so prejudicial to our selves, so injurious to our neighbour, and so greatly detested by God; let us resolve to resist the first motion of this unruly passion, and by craving God't grace, and imitating

tating the mildneſſe and meekneſſe of Jeſus Chriſt, to overcome the ſame.

Of rash judgement.

THe holy Church, though particularly aſſiſted by the holy Ghoſt, judgeth not of inward things; and shall a particular ignorant man, vicious, and paſſionate, take the liberty to judge what only lyeth open to God? O inſupportable pride and preſumption! We muſt ever judge the beſt of the intention of others; it being a ſecret which belongs only to God, the true ſearcher of the hearts of men. Yea it is a ſacrilegious vſurpation, to entrench vpon that which is God's owne due; and it makes us truly to reſſemble thoſe hypocrits of the Ghoſpel, who eſpying a moat in their brother's eye, perceive not the beam which remains in their own. S. Bernard's advise herein is ſingularly good

when thou perceiveſt in an other ſome fault which diſpleaſeth thee; amend it (ſaith he) in thy ſelf: but beholding in him what is vertuous and good, examin whither thou poſſeſſeſt the ſame, and if not, then labour to obtain it; for thus doing, thou wilt make profit of all.

Of true humility of heart.

THere are two ſorts of humility. The one of ſpirit, and underſtanding; and the other of the heart, and will. That of the ſpirit, makes us to know, and to acknowledge, that of our ſelves we are pure nothing, nor can doe any thing but meerly from God; that we are born in ſin, and inclin'd to all evil. All which, but well conſidered, how can we be proud, or vain-glorious? But this humility of ſpirit will little auail us, without the humility of heart, and of will, for the divels know

wel their own great abjection and indignity, but they have not humility of heart, and of will, which consists in being glad and willing to be despised; and in flying the praise of men; not in certain little ceremonies, or composed humble terms, or actions, but in real deeds; acknowledging that all the good which we either enjoy, or doe, is from God; to whom we are to render all glory and gratitude; and nothing but contempt and all abjection to our selues, for our great and grievous sins; our proud insensibleneſſe in offending God, deseruing its humiliation.

The practise of God's divine Presence.

A Principal and divine fundamental instructive verity mainly conducing to our salvation is, to keep in our memory the divine presence of God. *walk before* Gen. 17

mee and be perfect. God is more intimately present to us, than is our very soul. The memory of this divine presence is able to rule our disorder'd passions, and to overcome the strongest temptations of our ghostly enemies. Chast Joseph, and Susanna had no other buckler, but this, to defend themselves from so great assaults against their purity. The frequent Acts by faith of God's divine presence in all places, in all our actions, words, and thoughts, would be a special preservative against all sin. Who shal be faithful to this holy practise, in all his chief actions, may hope by God's grace to frustrate the dangerous wiles of all his ghostly enemies. Let vs therefore stil call to mind:

Pro.15. *that in all places, the eys of our Lord behold both the good and bad.*

Of tru purity of intention.

THe great eſt ſecret for Chriſtian perfection, is the right directing our intention in all we ſhal doe, it being the intention which gives our actions their price and value. If it be good, the action wil be meritorius: if vicious, the act wil be no leſſe: giue you a thouſand pounds in almes, yet with ſome bad intention, as out of the motive of vanity; all that almes is not only loſt to your ſoul, but the action alſo is ſinful, and deſerving punishment from God; Whereas one penny given for is love, wil merit eternal reward: wherefore whither we eat, or drink, or what elſe ſoever we do, let us do it with a pure intention for the glory of God. This was the perfect practiſe of Jeſus Chriſt; who had no other end nor intention in all he either did or ſaid, but purely his eternal Father's glory. And

1. cor. 10.

have we then not great reaſon to frame all our actions vpon ſo divine a model? *my food is to doe the wil of*
Jo. 4. *my father.*

Of good purpoſes and pious Reſolutions.

TO confeſſe our ſins without a firm purpoſe to amend, were but by ſacrilege to abuſe the Sacrament, and a meer mocking of God. A true good purpoſe, which is pleaſing to God, muſt be with a firm reſolution to practiſe vertue; and not an inefficacious deſire of a ſlothful ſoul, deſcribed by the holy
Pro. 13. Ghoſt ſaying that *the ſlothful man wil, and he wil not.* Hel is ful of ſuch fruitleſſe deſires, which thoſe wretched ſouls, yet living in this world, had ſometimes to embrace God's holy inſpirations, and now wish they had bin faithful to, the neglect whereof, and their ſtrange infidelity they now wel perceive,

with enragedrgrief, to be the cause of their eternal misery: all serving at present but as tormenting worms to gripe, and gnaw their guilty consciences; and ought to be a sufficient warning to us, yet in good time, to be more constant and faithful to our pious resolutions: reflecting what shame andgreat confusion it would be vnto us, to have so very often promised, without performance, but to a mortal man, as we have done by our good purposes to Almighty God; without the least shame for our bold neglect, and stupid want of care & industrie to performe what we have so often promised to his divine and dreadfull Majestie.

A COLLECTION

OF SOME FEW HOLY MAXIMS, pronounced by the ſacred mouth of Jeſus Chriſt, whereby the vertuous ſoul may ſee how different they are from the pernicious maxims of the world which she ought moſt carefully to fly.

1. *BLeſſed are the poor of ſpirit,*
Mat. 5. 3. *for theirs is the kingdom of Heaven.*

MARK well how formally oppoſit to this divine maxim, is that of the world, which counts them only happy who are every way rich, able to make moſt shew, and glory, in vain flourishing it. But our diuine Re-

deemer, begun the publishing of his Ghoſpel, by declaring to his diſciples wherein the true Beatitude of this life did conſiſt: and thereby to diſabuſe them of the falſe opinion amongſt the people of this world; who though they all do naturally ſeeke for happineſſe, yet taking a quite contrary way, they cannot enjoy it: ſome ſpending their whole time and labour to purchace vain worldly honour, or deluding pleaſures: others as earneſtly buſying themſelues to hourd vp ſordid wealth; and no leſſe penſive afterwards in preſervingit. All which great follie proceeds from guiding themſelves by the falſe principles of this world; and neglecting the counſel of their heavenly maſter Jeſus-Chriſt. The world and its concupiſcence doth ſo ſtrongly poſſeſſe their hearts, that they become incapable to give ear to his doctrine, which alone is able to conduct them to Beatitude.

Math. 5. 5. II. *BBleſſed are thoſe who mourn for they ſhall be comforted.* This ſeems no leſſe contrary to the ſenſe of worldings, than the former. But to underſtand how our Beatitude can conſiſt in tears and mourniug, we muſt conſider, that by ſin we are banisht people in this world, and that all our felicity conſiſts in the hope of our reeſtabilishment and pardon, by mourning, tears, and other rigorons ſatisfactions of penitent trangreſſors. Hence it is, that mourning is the ground of our Beatitude.

Math. 11. 29. III. *Learn ye of me for I am mild, and humble of heart; and you ſhall find reſt to your ſoules.* This mildneſſe and humility of heart is eſteemedby the vogue of this world to be but dulneſſe, unmanlineſſe, and weakneſſe of heart. They falſly judging that true courage and generofity muſt shew paſſion for the leaſt offence, or diſreſpect, which their ſelfe-eſteem conceives: and

thereupon engage themselves in great and dangerous quarrels, with restlesse anguish of mind; whereas the contrary is very happily enjoy'd by the meeke and humble of heart.

IV. *Blessed are they who hungre and thirst after justice, for they shall be filled*: that is, they who have ardent and earnest desires for the glory of God, by accomplishing his Commandments and holy will. But according to the maxim of the world; we hungre and thirst much rather after our corrupt sensualities, which carry all our thoughts and desires much rather to the transgression of his divine law; whereby we can never hope to be satiated, no more then was the prodigal child with empty husks, when forced to diet himself with his master's swine. Math. 5. 6.

V. *Blessed are the cleane of heart, for they shall see God*: that is, by a clear vision in Beatitud. But the maxims of the world, which ty Math. 5. 8.

our hearts to creatures by fond affections make them become defiled, and impure; and thereby obscure their spiritual siglit from beholding God.

Math. 5, 10. VI. *Blessed are those who suffer persecution for justice; for theirs is the kingdom of Heaven.* But by the maxims of the world, quite contrariwise, they are accompted to be most miserable: and whereas by vertuous patience in suffering such persecution, the godly obtain the reward of eternal felicity; the worldlings, by seeking unjust revenge, with indignation, and wrath, doecast their souls into the endlesse flames of Hell.

Iuve. 6. 38. VII. *Give, and there shal be giuen to you, &c. for With the same measure that you doe measure, it shall be measured to you again.* But self interest being the great maxim of this world, its practise is to take; and obduratnesse of hart not permitting them to exercise this holy

charity in releeving the needy and afflicted poor, according to their own meaſure they muſt expect *juſtice without mercy*, becauſe *they ſhewed no mercy*, ſaith S. James. Luke. 6. 15.

VIII. *Wo to you that now do laugh becauſe you ſhall mourn and weep.* Bleſſed S. Auguſtin upon due reflexion on this holy maxim, did often beg of God, *here to cut, and burn, and not to ſpare him; thereby to ſpare him eternally.* But the wicked maxim of this world is to *paſſe their dayes in preſent delight, and jolity; although in a moment they deſcend into Hell for ever.*

IX. *But I ſay to you, love your enemies, doe good to them that hate you, and pray for them that perſecute, and abuſe you.* Our divine Redeemer Jeſus, both by his words, and example hath recommended to us the practiſe of this holy maxim; his whole life being a continualle exerciſe of doing good for evil. But the wicked ma- Job. 12.

xim of this world, now contrariwise; for an imaginary honour (as they conceiue it) to revenge a wrong, will put all at ſtake; their body and ſoule, God's honour, and their neighbour's damnation, by that diabolicall practiſe of their duels.

Math. 5. 39. X. *If one ſtrike thee on the right cheek, turne to him alſo the other.* Here we are taught by Chriſtian patience what to doe for gaining an enemy; whilſt the world holds it great baſeneſſe of mind, not to take full reparatiou by unlawful revenge, whereas reuenge is the proper prerogative belonging to God; as patience and ſuffering injuries, is the proper duty of a Chriſtian.

Math. 5 40. XI. *To him who will contend with thee in judgement, and take away thy coat; let goe alſo thy cloak unto him.* This charitable maxim, though given us to avoid diſquiet, contention, and breach of charity;

yer worldings accompt it meer follie; and make ſmal ſcruple to gain an unlawfnl ſuit; although to the total temporal unjuſt ruine of their poor neighbour's lively-hood, and ſpiritual death of their own ſouls.

XII. *Why ſeeſt thou the mote in thy brother's eye, but the beam which is in thy own, thou conſidereſt not?* By this divine maxim we are advertiſed to looke well to the amendment of our own faults, much rather than to obſerve thoſe of others. But the ſinful maxim of the world is, to cover and conceal our own great defects, and to diſcover, and publish much leſſe in our neighbour. Math. 7. 3.

XIII. *But when thou doeſt an almes-deed, let not thy left hand know what thy right hand doth.* This holy maxim doth teach us to hope by wel doing to obtain a recompence in Hevaen: but the ſpirit of this world, by ſeeking to be pay'd by Math. 6 5.

the vain glory of men, their merit can be no other, but only the due punishment of their sin.

Mat. 6. 19. XIV. *Heap not upto yonr selves treasures on the earth; where the rust, and moth doe corrupt; and where the theeves doe dig through, and steal.* The maxim, which wordlings do so generally practise, is not only quite contrary vnto this holy counsel of Jesus Christ, but also even to reason it self; they spending all their pains, and industry for temporal wealth, which they wel know must be left unto others to spend and themselves only charged with a very dangerous accompt for all; and for which their eternal felicity may be greatly in danger.

Mat. 6. 14. XV. *Be not careful therefore for the morrow, for the morrow shalt be careful for it self.* After our human usual industry employ'd; then for the rest, we must wholly place our confidence in God: But the wordly maxim is with restlesse so-

licitud to make it the whole employment of their mind; which should give place to better thoughts.

XVI. *'Seek therefore first the kingdome of God, and its justice; and all these things shal be given you.* The worldly irreligious maxim as contrary vnto this perswad's us, first and principally to labour for our temporals; which argues the putting much more confidence in our own humane industry, than in the divine providence of God; which is sinful, and great impiety. Mat. 19.33.

XVII. *All things therefore whatsoever you will that men doe for you doe also to them; for this is the law, and the prophets.* By this holy maxim, we are taught by Jesus Christ, the commandment of loving our neighbour, as our selues. But experience makes it too manifest, how greatly contrary the worldly maxim is thereunto which Matth. 7.12.

having intereſt, for its guide muſt needs be defective in this holy rule of charity.

Matth. 10, 28. XVIII. *Fear ye not them that kil the body, and are not able to kil the ſoul: but rather fear him that can deſtroy both ſoul and body in Hell.* This maxime is given to deter us from ſin, whereby God is offended, and our ſoul put in danger to be loſt. But ſenſual people are ſo bewitched with their temporal affairs, and their affections ſo faſtned to the tranſitory contents of this world as they neither fear the offending God, nor the expoſing their ſouls unto endleſſe perdition thereby.

Matth. 10.38. XIX. *He that taketh not up his croſſe, and followeth me; is not worthy of me.* This holy maxim teacheth us, that Heaven is not purchaſed, but by bearing the croſſe of tribulation: contrary to the maxim of this world; which perſwad's us here to ſeek our paradiſe of plea-

ſure, and content. But Paradiſe, being only one, cannot be found, both in this world, and in the other.

XX. *The kingdome of Heauen ſuffers violence; and the violent bear it away.* The violence meant here by this holy maxim, is in curbing and ruling our paſſions and diſordered affections; to which the maxim of this world allowes full ſcope and liberty; accompting that but an effect of magnanimity, which is the guilt of ſin. Matth. 11. 12.

XXI. *He who ſeekes to exalt himſelfe, ſhal be humbled: and who humbleth himſelf, ſhal be exalted.* Jeſus Chriſt hereby doth teach us, that to ſeek vain glory, and the praiſe of men, is but to looſe the ſame; and that flying, and contemning them are the means whereby true glory is obtained. But the maxim of this world is to ſeek and earneſtly to run after vanity; and the- Matth. 23. 12.

refore we ſee by experience, that they arelike thoſe who run but after a shadow, which, juſt as faſt as they run to catch it; ſo faſt it flyes from them; although it followes them who fly away from it.

Matth. 6. 21. XXII. *Where your treaſure is; there is your heart.* This divine maxime doth advertiſe us to labour for, and (as S. Paul exhorts us) Coll. 3 to guſt *and relish what is above, where Chriſt ſits at the right hand of God, and not what is upon the Earth.* But worldly people have their hearts ſo faſt fixed upon the tranſitory affairs, and vain contents of this preſent life, that their thoughts, and induſtry are leaſt of all upon what is eternal.

Matth. 20. 16. XXIII. *Many are call'd; but few are choſen.* This holy maxim is given us by our divine Redeemer; to prevent our bold preſumption; who being calld unto the profeſſion of his holy faith; neglect to

animate the same with the life of good worxs; without which Faith it self is but dead, and of no effect as to our attaining unto beatitude; as wel appears by that most dreadful sentence at the day of doome, against the reprobate, who are not condemned for their want of tru faith; bnt for thtir not having accompanied itwich good works; for which with a woeful *goe ye cursed into eternal fire*, they are excluded everlastingly from Beatitude.

XXIV. *He who persevereth to the end, shall be saved.* It is only perseverance which gaineth the crown of uictory; and we must give this moment of our life to get it. But the pernicious maxims of worldlings prefer the enjoyments of this uncertain moment in their deluding pleasures, before the purchace of heavenly blisse; which they might gain at so easy a rate; yea and with lesse torment both to Matth. 10. 22.

their body and mind, than they take to be condemned to the eternal flames of Hel; which they might have so happily avoided by perseverance in the holy exercise of vertue, and by fidelity in their good purposes.

An advertisment.

THIS following exercise, made by a pious and approuved author (whose humility would not permit him to make himself known) I have judged both vseful and very necessary for all who desire to gain heauenly blisse, by the happy art of dying wel, which must be learned by frequent practise of holy acts in time of health, as they are to be vsed at the time of death. For who neglects them in health, will hardly performe them wel at death: weakenesse, pain, fear, trouble, and many impediments, very hardly then per-

mitting a dying man to produce those acts, whereof a former habit was not gained; which notwithstanding now by the practise of this holy exercise (being made familiar in time of health) may be happily produced, and exercis'd with great comfort, God's grace assisting that thrice fortunate, and blessed soule.

A

MOST PROFITABLE EXERCISE CONTEINING A PREPARATION DO DEATH.

Together with the acts neceſſary to diſpoſe the ſoul to this laſt paſſage. As alſo the Recommendations of the ſoul in English.

Bleſſed are the ſervants whom, when our Lord comes, he ſhall find watching. Luc. 12. 37.

To our bleſſed Lord Ieſus Chriſt.

SAviour of the world, Word Incarnate, thou who art the life of thoſe

those who dye, and the death of those who live: the life (I say) of those who dye, by the glory which thou giveſt them, and which thou haſt purchaſt for them with thy moſt precious blood: the death of those who liue, by the grace thou giueſt them to dye to the Flesh, and live in Spirit: quicken this exerciſe with thy divine love, to the end that by the practiſe of it, thou maiſt find us ſo well prepared for death, that we may live eternally with thee in Heaven; there to bleſſe, praiſe, and love thee, with the Father, and the Holy Ghoſt. Amen.

Adviſe for the due practiſe of this exerciſe.

SInce it is a moſt conſtant truth verifi'd by daily experience (which nevertheleſſe we eaſily forget) that we muſt dye, and that peradventure we may either be ſurpriſed by a ſuddain death (as we ſee

it happen to many, when they leſt think of it) or that the extream paines, or other accidents of our ſickneſſe, may deprive us of the liberty, and capacity to performe acts requiſit in that laſt hour: that hour, I ſay, which is the moſt important of all hours; that hour, after which we shal have no more houres: that hour which muſt decide our happineſſe, or miſery for all Eternity, it will be moſt profitable to ſet aſide one day in every month, wherein to prepare our ſelves by the exerciſes of a ſpiritual death to thoſe Acts we should really make, when we come to dye actually.

Math. 24. *Watch and keep your ſelves prepared,* ſays our Lord, *for the ſon of man wil come when you expect him not:* and the wis man ſays: *whereſoever thee tree falls, there it shal remain.* Eccleſ. 11.

If opportunity preſent it ſelf, we ought, either upon the eve, or the day, which we deſign for this exer-

ciſe, to make our Sacramental Confeſſion to the Prieſt: notwithſtanding which, for greater purity, and more devout preparation, we may make our ſpirituall Confeſſion to Jeſus Chriſt before, or after the Sacramental, each one according to his devotion. After Confeſſion we are to communicate really, or ſpiritualy in forme of *Viaticum*; and to conſider it as the laſt Communion of our life. Upon the day we perform this exerciſe, if we have conveniency, we ought to hear Maſſe, to the end, that in this ſacrifice (which is a real repreſentation of that of the Croſſe) we may more nearly and particulary unite our ſelves to Jeſus Chriſt dying, offering as well this, as all other ſacrifices which ſhall be offered to the end of the world for obtaining the grace of a good and holy death.

Having fixed one day in every month (each one according to his leaſure and devotion) for this exer-

cise; and they who cannot performe it all at once, may take the first point in the morning, and the second at some other hour of the same day; or make it in two dayes. But in that case, the acts of contrition, faith, hope, and charity, contained in the first point, must be repeated. And besides that, our Meditations and lectures of that day, ought to be vpon the subject of death. We ought further to employ our selves more particulary in good works and practises of mortification and vertue.

And it is to be noted, that although there be many acts prescrib'd in this exercise; nevertheless it is not intended thereby to oblige any one precisely to those acts, but only to facilitate the practise of them, to such as have not yet attained to a habit of such acts; for the best are those which love produces.

At the end of this exercise are

added the Recommendations of the ſoul in English, for the conſolation of ſuch as (for a holy preven-tion of their death) having devotion to joyn them to this exerciſe, may not peradventure underſtand them in latin. And in this, the termes which relate to an other, muſt be changed, and applyed to our ſelves; as in ſteed of ſaying, *pray for him*, *receive his ſoul*; we muſt ſay; *pray for me*, *receive my ſoul*: and ſo of the reſt; reſerving the concluſion of this exerciſe, till after the laſt prayer.

Now, the principal fruits we ought to gather from this exerciſe (as ſhall be ſaid in the following meditation) are contempt of the world, diſeſteeme of creatures', abnegation of our ſelves, and amendment of our faults, which are the true meanes to obtain the grace of ſuch a death, as ſhall be the beginning of a happy life for ever.

A MEDITATION
To enter into the dispositions for making a good and happy death.

Preparation. Place your self in the presence of God, beseech him to inspire you.

FOr a foundation of this Meditation, we must well and throughly conceive, and be fully satisfied of this truth; that God hath given us our life only in trust: from whence it followes, that if we be not always prepared and dispos'd to render it to him, we deny him his right of Souvereigny over our being.

Heb. 9. *It is ordained that all Men shal dye once; and after death follows judgement*, says the great Apostle. Considering this truth, that we

can dye but once, and that an ill death can never be repaired in the whole extent of Eternity; we see how necessarie it is for prevention of a surprise to watch allways, and to live like the servant mentioned in the Ghospel, who attends the comming of his Master. Luke 12.

I. Consider that since we must necessarily dye, it highly concerns us, throughly to comprehend this truth: that death being most certain, and the hour of it most uncertain, all Christian wisdom consists in a good and holy preparation for that moment, to the end we neglect not a buisnesse which is in truth to us the buisnesse of buisnesses, and the sole, and only buisnesse we have to doe in this world; since we are only to save our soul: and loosing it, we loose all: *what shal it profit a man to gain the wole world, if he loose his own soul?* says our souvereign master Jesus Christ. Math. 16.

O God, how great is the blind-

neſſe of the moſt part of men; who never reflecting upon this ſo divine and important a truth, lead only an earthly, ſenſual, and animal life, and never elevating their ſpirit to heavenly things, ſettle their affections ſo firmely unpon this mortal life, as to preferre it before that which is eternal. *Whoſoever loves his life*, ſayes our B. Lord, *shal looſe it, and whoſoever hates it in this world, shal gaine it in* Eternity.

John. 12.

O my God, we doe not then love our life as we ought, when we adhere too cloſe to it, ſince this adherence to our temporal life proceeding from an inordinate love of our ſelves, puts us in danger to looſe that which is eternal. Since alſo thou thy ſelf aſſureſt us, that *whoſoever comes to thee, and hateth not his own life, can not be thy diſciple*;

Luke 14.

grant me ſuch a holy hatred of this mortal life, as may cauſe me continually to aſpire and pretend to that which is eternal; there to

liue with thee world without end.

II. Ponder the truth of that of the Royal Prophet. *Precious in the sight of our Lord is the death of his Saints* and withal consider that if we will dye the death of Saints, we must liue their life, keeping always our affections alienated from creatures, as if we were to die euery moment; since there is no moment wherin we may not be surprised by death, and wherein we ought not to be prepared to receive it, if we will not hazard our salvation. We ought to surmont the natural fear we have of it, by faith, and by a confidence we should haue, that Jesus Christ, who keepes the keys of life and death, and who loues us infinitly more then we love our selves; will send it us in such a time and manner, as in his divine providence he has foreseen to be most convenient for us. Has he not created us for life eternal? Do we not beleeve that life to be more happy, then this

Psal. 115.

which is mortal? if we live not in this belief, we have no faith and consequently no hope, since we cannot arrive at this happy life which he has promised us, but by the way of death. But what charity can that interessed soul have, which loves her owne life more then the will of God, and whose fear of dying exceeds her desire of seeing and uniting her self to him? *Perfect charity*, sayes the holy Evangelist, *drives forth fear*. And if we ought to testify our love to God by our hatred of sin; where is the hatred we bear it; since knowing that we cannot live without daily relapsing into it, we have nevertheless an extream apprehension of death? O if we truly lou'd God, with what joy would we embrace death, tho the end we might be in a state never more to offend his infinite goodnesse, since the least sin, as the Doctors say, is more to be dreaded then death it self.

John. 1. 4.

III. Reflect whether it were possible, if God should leave the time, hour, and manner of our death to our choice, that we could make a better than he himself, who ordaines it by his infinit wisedom, power, and goodnesse, and who having made us for himself, and redeemed us with his blood, desires nothing so much as to save us, and conduct us to our last end? Since our faith teaches us this truth, why doe we not entirely abandon the care of our life and death to him! What can be more advantageous to us in heaven, in earth, in life, and in death, than to accomplish his most just and holy wil? And since we must necessarily undergo the orders of his divine wil; were it not better to doe it meritoriously by an humble submission, and filial confidence in his divine goodnesse, than like the divels be forced to execute them, and by our resistance to render our undergoing of death

more worthy of punishment than reward?

If the fear of our sins cause us to apprehend death, and desire prolongation of life, to the end to doe penance for them, what penance can de more efficacious, and acceptable to God, than our perfect conformity to his holy wil, and our entire submission to the sentence of our dea h, thereby to render him the obedience due from à Creature to its Creator, and to testify to him that we preferre the honour of pleasing him, before our own life? If the merit of our acts bear proportion with the difficulty we find in their execution, what can be more difficult than to renounce our life? and what better penance can we performe, than to give it with a good heart to God; since in making him this present, we not only give him all we are able to give, but also all which is most dear and precious to us? *no man hath greater cha-*

John. 15.

rity than he who layes down his life, ſays our divine Saviour; and if a God would vouchafe to dye ſo painful and grievous a death for us, and looſe his life upon a croſſe for our ſalvation, shal we dare to refuſe him ours? shal we eſteem out life more precious, or more neceſſary than his? O my ſoul if we lou'd God, if we had a true ſenſe, and acknowledgemẽt of this ſovereign benefit, would we not deſire to have a thouſand lives to give him! O my God, ſince I am nothing but by thee, I wil be nothing but for thee; and ſo as I be what thou deſireſt I should be, it imports me very little whither I live or dye.

Affections and Reſolutions. Since that upon the moment of my death, depẽds my eternal ſalvation; grant me grace, ô my God, to keep my ſelf prepared for this laſt hour by true hatred of ſin; by a perfect contempt of the world with its vain honours, pleaſures, and ri-

ches; and by a perfect abnegation of my selfe: suffer me not to sleep in the forgetfulnesse of death, lest the lamp of charity being extinguiht, and the oil of good works spent, thou surprise me in this state, and pronounce against me, as heretofore against those foolish Virgins that dreadfull word, *I know you not*: but keeping my self always in expectation of thy comming, grant that I may merit to enter with thee to that eternal marriage where thow hast prepared such joyes for those that love thee as *neyther eye has seen, nor ear hath hear'd, nor the heart of man comprehended.* Give me, ô Lord, the light of thy holy spirit to the end I suffer not my self to be deceived and seduced by my senses, in mistaking falshood for truth, not esteem the things of this mortal life good, or evil, but in as much onely as they advance me towards my last end, or divert me from it.

Matth. 12.25.

1. Gor. 2.

Let us conclude this meditation with this truth: that if we wil dye the death of the juſt, we muſt live their life alſo; ſince the true means to obtain a good death, is to lead a good life. And as there is nothing more precious, nothing more to be deſired, then a good death; ſo there is nothing more miſerable, nothing more to be dreaded, then an ill one. In a buſineſſe of ſo high importance the moſt ſecure way, is, to live every day as though we were to dye before it expire; always keeping our affections ſo diſengag'd from earthly things, as if we were really at the point of death, where all that is not God, will appear but ſmoak and vanity.

A MOST PROFITABLE EXERCISE TO PREPARE OUR SELVES FOR DEATH.

First Part.

Upon the moment of death depends Eternity.

THE day we make this Exercise; as soon as we awake, we are to enter into the thoughts of death, and consider it as the last of our life.

Preparation.

WE are to imagin our selves sick in our bed, even to extremity, and that our good Angel comes by God's command to declare to us the irrevocable sentence of our death, saying as I said to Ezechias:

Is. 38. *put thy affaires in order, for thou shalt dye.*

Proſtrate at the foot of the Crucifix, or before the B. Sacrament, let us implore from the bottome of our heart grace, and light from the holy Ghoſt, the aſſiſtance of the B. Virgin, of the ſaints our Patrons, and our good Angel; and then make the following acts.

An act of Reſignation.

MY *heart is ready, ô God, my heart is ready*; not my wil, but thine be done in me, upon me, and by me, now and in all Eternity. O God, eternal; immenſe, and infinit, who art abundantly ſufficient to thy ſelfe, and haſt no need of thy creatures: what matter is it whither I live or dye, ſo as I accomplish thy holy wil, in which onely my true life conſiſts? Let not then my wil be done, but thine, ô my God. Pſal. 56.

Confession of our own nothing.

TO the end to acknowledge the dependance I have upon thee, my sovereign Creator; and openly to confesse before Heaven and Earth that thou art onely, *He who is*; and that I am that vile Creature, *who is not*; I embrace with all humble submission the destruction of this my corruptible being, and am content, that by death it return to the nothing from whence thou hast taken it.

Ex. 3.

Restitution of our being to God.

O My Sovereign Creator, I desire to restore thee the being which thou hast given me; and to this effect, I accept death in such manner as may most pleas and glorify thee. Dispose then of thy creature, and destroy this body of sin, in punishment of the offences it has

committed against thy divine Majesty. Let this earth return to earth, but let my spirit, which is created after thy image and likenesse, returne to thee.

Acknowledgement of the Sovereign dominion of God.

O My God, although I must dye by necessity, yet I desire by submission to render my death voluntary, and am glad, that in punishment of the ill use I have made of the free will thou hast given me, it shal put me into a state, wherein I shalle be no more able to resist that Sovereign Dominion, which thou, as lawful Lord of all creatures, hast over me.

Acceptation of death in punishment of our sins.

SInce erath, ô my God, is the punishment thou hast ordained

for ſin; with an humble heart, and entire ſubmiſſion to thy moſt juſt decree, and a ſpirit of penance, I accept it; together with all the pains, humiliations, and privations which accompany it, in ſatisfaction for all thoſe offences which I have committed againſt thy awfull Majeſty.

Oblation of our life to God.

REceive, ô my Saviour, the oblation I make of my body and life, which I offer and immolate to thy divine Majeſty, as a ſacrifice and burnt-offering: unite it to that which thou haſt offer'd upon the Croſſe for me, and conſume it with the fire of thy divine love.

Deſire to render to Ieſus death for death.

OMy divine Jeſu, ſince that the love of me has caus'd thee

to dye upon the Crosse for my salvation; is it not reasonable, that for the love of thee I s'hould accept death with a good heart, to the end to recompence, as far as I am able, that which thou hast suffered for me? O why have I not a thousand lives, that to th s end I might lay them downe all, and thereby testify that thou art my God!

Spiritual Confession.

HUmbling our selves profoundly at the feet of Jesus Christ, as if he were present in his holy Humanity, we ought to accuse our selves to him of all our sins, taking a short review of them, but especially of those which are most notable: in consequence whereof, we may excite our soul to a lively and loving repentance for them.

An act of Contrition.

O My God, prostrate before thy Sovereign Majesty, I most humbly crave pardon, as well for all my contempts, and abuses of thy holy graces, as for the sins I have committed since the very day of my birth, in thought, word, and deed; I retract and disavow them; yea from the bottom of my heart I renounce them, and wish I had never committed them, not in regard of the pains which they merit, but because I have offended thy infinit goodnesse which deserves to be infinitly lou'd and serv'd by all creatures. O that my heart were capable of an infinit grief wherewith to expiate them. But to supply what is wanting in me, ô my God, accept that which my Saviour has suffer'd in the garden of Olives, and upon the Crosse for the sins of the whole world, and particularly for mine.

Accept also to this end, the grief and contrition of all the saints. Cleanse me from my secret sins, and pardon me those which I have committed in others. O my Lord despise not an humble and contrit heart, which expects pardon of thy mercy alone. Thou hast said, that whensoever a sinner shall truly grieve for his sins, thou wilt no more remember his iniquities. And if it be thy pleasure to prolonge my life; I make a firm purpose; by thy grace; to amend my faults; especially such and such; and will endevour to satisfy for what is past.

Having made this act, we may receive the absolution which Jesus Christ the Sovereign Priest gives us, by applying to our selves his divine merits: after which let us contemplate him, saying to us, as he did to S. Mary Magdalen; *thy sins are forgiven thee, goe in peace.* Say the Psalm. *Miserere mei Deus, &c.* Luke 7.
Have mercy on me ô God, &c. p. 41.

in the Spirit of true penance.

Aſpirations to the three divine Perſons.

O Eternel Father, ſince thou haſt ſo lou'd the world, as to give us thine only Son, ought not I to hope for ſalvation from thy
Joan. 3. mercy? Thou haſt not given him to condemne us, but to ſave us, and to this end haſt thou impoſ'd upon him the moſt holy name of Jeſus.

Math. 9. O divine Jeſu, be to me a Jeſus. Remember what thou haſt ſaid; that thou cameſt not for the juſt, but for ſinners. O my God thou deſireſt not the death of a ſinner, but that he ſhould be converted and live. Convert me then to thee, that I may live eternally.

Come, ô divine Spirit, repoſe in my ſoul with thy ſeaven guifts, to the end to purify, quicken, and ſanctify her. Conſume with the fire of thy holy love, all earthly incli-

nations

mations yet remayning in her, and ſtrengthen her in the laſt paſſage againſt all the temptations of her ennemies.

An act of Faith.

I Proteſt, ô my God, before Heaven and Earth that I will dye in the faith and union of the holy Catholick, Apoſtolick, and Roman Church. I firmely beleeve what shee beleves and teaches, becauſe thou, ô God, who art the eternall truth, haſt ſaid and revealed it.

Thou art that infinit goodneſſe and ſanctity, which cannot deceive; that infinit wiſedome which cannot erre. From hencefourth I renounce all temptations, which the ennemy may ſuggeſt to me in the laſt moments of my life contrary to this my proteſtation: and I render thee thankes from the bottom of my heart; for the immenſe favour thou haſt don me, in placing me amongſt the children of thy holy church,

Recite here the Apoſtles Creed, and make reflexion upon every Article of it, proteſt to beleeve them all.

An act of Hope.

O My God, although for the multitude, and enormity of my ſins, I moſt juſtly deſerve Hel; nevertheleſſe confiding entirely in the merits of my Saviour Jeſus Chriſt, and in the greatneſſe of thy mercy, which can pardon more then I can offend, I will hope for remiſſion of all my tranſgreſſions, and grace to perſevere in thy holy love, to which I ſepecially conſecrate the laſt moment of my life.

An act of Charity.

O My God, when shal the time come that my ſoul being ſeparated from this mortal body, and from all creatures, it shal be perfectly united to thee, to love

thee with that pure and invariable love, wherewith the Saints in Heaven love thee? *What is there* worth my desiring *in Heaven, or in Earth beside thee, the God of my heart, my God and my eternal portion!* I *esteem all things as dung and filthiness to gain Iesus Christ.* Ps. 72. Phil. 3.

An act of Charity towards our Neighbour.

O My Lord, I beg grace and salvation for all the creatures whom thou hast redeemed with thy most precious blood, especially for the children of thy holy Church; and more particularly for those who have any way offended me. I pardon them, ô my God, from the bottom of my heart, as I desire thou shouldst pardon me.

Desire to receive Iesus Christ.

O My God, my Creator, and my Redeemer, my beginning and my end, my only satiety and Beatitude: I ardently desire to receive thee, to the end to unite my self to thee. Come then into my soul, sanctify and replenish all her faculties: come into my body, and purify all its senses: come into my heart and possesse all its affections; to the end that every moment of the remainder of my life may be entirely consecrated to thy love.

A spiritual Communion, by Way of Viaticum.

LEt us imagin our good Angel invites us to eat of this bread of life, and speakes to us, as one heretofore to the Prophet Elias, saying; *rise and eat, for thou hast yet a great way to goe.*

3 Kings 19.

We may repreſent to our ſelves Jeſus Chriſt accompanied by the B. Virgin, our good Angel, and holy Patrons, entring into our chamber, to the end to adminiſter to us with his own divine hands his moſt ſacred body; as de did heretofore to his Apoſtles at the laſt ſupper; and ſaying to us: *take and eat, this is my body; which shal be delivered to death*, to the end to give you life. 1. Cor. 11.

Having adored him with all our heart, we may ſay to him theſe words.

O my God, ſince thou haſt ſaid, *that he who eats thee shal live eternally*: grant me this grace, that by receiving thy holy body, I may never more live, but in thee, by thee, and for thee: and that when I shal leave this mortal life, I may by the force, and vertue of this divine bread, attain to an union, and ſight of thy divine Majeſty in Heaven. *O whence comes this hap-* Jo. 6. Luke 1.

Math. 8. *pineſſe to me, that my God ſhould vonchſafe to viſit me! O Lord I am not worthy that thou ſhouldſt come into my ſoul, but ſay onely the word, and it ſhall be heal'd.*

Having receiv'd him; we muſt diſcourſe lovingly with him; calling before him all our ſenſes and faculties, to the end to ſwear fidelity to him: we muſt renew all our vowes and promiſes to him, and conjure him never to forſake us, ſaying with the Diſciples who were going to Emaus: Luke. 24. *ſtay with us, ô Lord, for it is late, the evening* of our life *is come.* And with S. Simeon. Luke. 2. *O Lord let now my ſoul depart in peace, ſince she hath ſeen thy ſalvation.* Pſ. 22. And with David: *Although I walk in the midſt of the ſhadow of death, I will fear no evil, becauſe thou art with me. O God put thy ſelf as a divine ſeal upon my heart,* to the end Cant. 8. that no earthly thing may find entrance there.

Here let us unite our Communi-

on to that which our divine Saviour made before his death, & to all other which the B. Virgin, and all the Ss. have made: to all those also which shall be made even to the end of the world, thereby to supply the defects we have committed in receiving this divine Sacrament.

Let us render thanks, as well for the grace of Communion, as for all others which God hath so liberally bestow'd upon us, inviting all creatures to blesse, praise, and magnify him with us by the psalm; *Laudate Dominum de cœlis &c. Praise yee our Lord from the heavens &c.* page 232. or the Canticle *Benedicite omnia opera &c. All the workes of our Lord, blesse ye our Lord.* page 224.

Second Part.

Spiritual Extreame-Vnction.

WE may represent to our selves Jesus Christ entring into our cham-

ber accompanied as before, in the article of Communion, bringing with him the holy Oil compo'sd of his precious blood, to the end to apply to us theſe ſacred unctions with his owne divine hands: and in receiving them, we may make theſe acts of Contrition for our ſins committed by each of our ſenſes.

At the unction of the Eyes.

O Jeſu, my Sauiour, and my God, I moſt humbly beg pardon for all my ſins committed by ſo many inordinate looks, and tears unprofitably shed; for the expiation of which, vouchſafe to apply to me the merit of thoſe amorous looks which from the Croſſe thou wert pleaſed to caſt upon thoſe who crucifi'd thee, and of the tears thou haſt shed for my ſalvation.

At the Ears.

PArdon me alſo the ſins I have committed in hearing with pleaſure ſo many evil diſcourſes, and in ſatisfaction for them, vouchſafe to apply to me the merit of that patience and humility where-with thou wert pleaſed to hear all the blaſphemies, injuries, and calomnies which have been uttered againſt thee.

At the Noſtrills.

I Alſo moſt humbly crave pardon, ô my God, for the exceſſive pleaſure I have ſought, and taken in perfumes and ſweet odours, and for my too much niceneſſe and impatience in ill ones, which I have ſo ſenſually avoided. To ſatisfy for this; vouchſafe to apply to me the merit of thoſe ill odours which thou didſt deign to ſmel in the

Stable, and upon mount Calvary.

At the Mouth.

O My Saviour Jesus Christ, pardon me the infinit number of sins which I have committed both in words, and in excesse of eating and drinking; expiate them, ô my God, by applying to me the merit of thy divine prayers, preaching, and holy fastings.

At the Hands.

PArdon me, my divine Jesu, so many evil and unprofitable actions which I have done, and all the pleasure and delight I have sought to satisfy my sense of feeling; and to this end apply to me the merit of those holy actions and divine miracles which thou hast wrought with those sacred hands, which were nail'd to the hard wood of the Crosse.

At the Feet.

O My God, from the bottom of my heart I beſeech thee to pardon all the ſteps I have employ'd either unprofitably, or with evil intentions: apply to me in ſatisfaction for theſe faults, the merit of thoſe ſacred ſteps which thou haſt trodden with ſo much wearineſſe, eſpecially in carrying thy Croſſe.

After Extreame-Vnction, we may make theſe following acts in a ſpirit of penance.

Acts of Penance.

1. O My God, to the end to ſatisfy thy divine juſtice, as far as I am able, & with my whole being to make reparation for my faults, I accept death with all my heart, and rejoyce that my ſoul ſhal be ſeparated from my body in

punishment of the ſins I haue committed; in preferring my corrupt inclinations before thy holy will.

2. That this body in punishment for its pride and ambition shall be hidden in the earth, and trodden under foot.

3. That in ſatisfaction for the inordinate love I have borne it, and the exceſſive care I have had to give it eas and pleaſure, it shall return to corruption, and become the nourishment of worms.

4. For the inordinate affection I have borne to creatures and the abuſe I have made of them, I am glad to be depriu'd, and ſeparated from them.

5. For my forgetfulneſſe of thee, ô my God, during my life, I accept that which wil be had of me, after my death.

6. For hauing uſed all my ſenſes to offend thee; I accept, and offer thee the privation I muſt now ſuffer of the uſe of them.

7. And in punishment for all the vain complacence I have had for creatures, I ſubmit my ſelfe by death, to be the object of their hatred and horrour.

The approach of death.

LEt us hear our good Angel ſaying to us, as to the Virgins in the Ghoſpel, *Behold the Bridegroome is comming, goe forth to meet him.* Math. 25.

Preparing our ſelves for his comming, with the burning lamp of charity in our hands, we may ſay with David.

I Was glad when it was ſaid to me, we will goe into the hous of our Lord. Pſ. 121

O my Lord God of Hoſts, how amiable are thy tabernacles! my ſoul longs after them. Pſ. 83.

My ſoul thirſts after the fountain of life, when ſhall I come and appeare before thy face? Pſ. 41

Ibid. *As the thirsty Hart longs after the fountains of water; so, ô my God, my soul longs after thee.*

O how ardent is my desire to be delivered from this body, to the end to be with Jesus Christ!

Union to Iesus Christ dying.

O My divine Jesu, grant that my paines may be united to thine, that my agony and death may be sanctifi'd by thine, and that I may partake of those holy dispositions in which thy sacred soul was, at the last moment of thy life, to which with my whole heart I unite my self, to supply those that are wanting in me. I abandon my self to thee, to the end to suffer for thy love the paines of death, even as great, and as long as thou shalt please; and disavow all the imperfections which the violence of my sickness may cause me to commit.

Recourſe to the B. Virgin, and the Saints.

O Holy Virgin Mother of my Lord and Saviour, refuge of Sinners, be now my Advocate, employ thy power for me to the moſt holy Trinity. O Mary Mother of grace, Mother of mercy, receive me at the hour of my death, and defend me from the ennemy. Shew thy ſelf to be a Mother, and obtain that he, who for my ſaluation would vouchſafe to be thy ſon, and be born of thee, may alſo receive me by thee.

O all ye Saints and Bleſſed ſpirits intercede now for my ſoul, and aſſiſt me in this extremity, to the end I may obtaine victory over my enemies. Great S. Joſeph, and my holy Patrons and Protectors aſſiſt me. Bleſſed S. Michaël, fight for me. O glorious Angel, my dear guardian, defend me from the am-

bushes of my enemies, and forsake me not in this last passage.

Addressing our selves to God we may say.

ETernal Father, look upon me in the face of thy dear son Jesus Christ, who has spilt his blood for my salvation. Have pitty on me, according to thy great mercy, and pardon my sins for the glory of thy name. Ps. 142. *O my God enter not into judgment with thy servant, for in thy sight no man living can be justified.* O my divine Jesu, interpose thy Crosse and Passion betwixt thy iudgment and my soule. My God, my lot is in thy hands, save me, ô my Lord; I have hoped in thee, let me not be confounded for ever.

An act of Adoration to the most holy Trinity.

O Most holy and undivided Trinity, I adore thee with my whole heart; and now, and for all Eternity, unite my self to all those adorations, and praises which the most holy humanity of my Saviour Jesus Christ, his most glorious Mother, and all the Saints, and blessed spirits render thee, and shal render thee eternally in Heaven. I offer thee all the sacrifices of this most sacred humanity which are already offer'd, and which shall be offer'd even to the day of jugdment upon all the Altars in the world, in satisfaction for my sins, and in gratitude for all thy divine benefits.

Those who make use of the Recommendation of the soul may remember to make this conclusion after it. And then may be sayd. Subvenite Sancti.

Concluſion of this exerciſe.

An act of entire reſignation or abandoning of our ſelves to God.

O My God, I abandon my ſoul entirely and without reſervation to thy divine judgments: I ſubmit my ſelf to them with the whole power of my heart; I adore and reverence them now and in all Eternity, as moſt juſt and equitable.

Spiritual expiration.

Holding the Crucifix in our hand, we may ſay theſe words.

MY God, my Creator, and my Redeemer; behold I come to thee, becauſe thou calleſt me, receive me into the boſom of thy mercy.

And kiſſing with tender affection the wounds of the Crucifix, we may at each of them pronounce the holy names of Jeſus and Marie: and then having repeated theſe laſt words of our Saviour, *Into thy hands, ô Lord, I commend my ſpirit*, we may expire in the ſacred wound of the ſide of ſweet Jeſus, and chooſing that for our tomb, we may hide our ſelves in his divine heart. Then after a little recollection, we may ſay the prayers which are to be rehearſed after death.

Subvenite.

SUccour ſpeedily ô ye Saints of God &c.

The reſt of theſe prayers are plac'd at the end of the Recommendation of the ſoul.

After this exerciſe, we ought to conſider our ſelves as dead to the world, and our ſelves. In conſequence whereof, we ought often to ſay with S. Paul, *I live now no mo-* Gal. 2.

Coloſſ. *re I, but Ieſus Chriſt lives in me.*
3. *My life is hidden with Ieſus Chriſt in God.*

The recommendation of the ſoul, which ought to begin with the little Litanies: and the following prayers are to be ſaid during the Agony.

LOrd have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Holy Mary. Pray for him.
All ye holy Angels, and Archangels. Pray ye for him.
Holy Abel. Pray for him.
All ye quiers of the Juſt. Pray ye for him.
Holy Abraham.
S. John Baptiſt.
S. Peter.
S. Paul.
S. Andrew.

Pray for him

S. John. Pray for him.
All ye holy Apoſtles, and Evangeliſts. Pray ye for him.
All ye holy Diſciples of our Lord. Pray ye for him.
All ye holy Innocents. Pray ye for him.
S. Steven. Pray for him.
S. Laurence. Pray for him.
All ye holy Martyrs. Pray ye for him.
S. Sylveſter. Pray for him.
S. Gregory. Pray for him.
S. Auguſtin. Pray for him.
All ye holy Bishops, and Confeſſors. Pray ye for him.
S. Bennet. Pray for him.
S. Francis. Pray for him.
All ye holy Monks, and Heremits. Pray ye for him.
S. Mary Magdalen. Pray for him.
S. Lucy. Pray for him.
All ye holy Virgins, and Widows. Pray ye for him.
All ye Saints of God. Intercede for him.

O Lord be favourable to him, Spare him, ô Lord.
O Lord be gracious to him. Deliver him, ô Lord.
From thy wrath. O Lord deliver him.
From the danger of death. O Lord deliver him.
From the paines of Hel. O Lord deliver him.
From the power of the devil. O Lord deliver him.
By thy holy Nativity. O Lord deliver him.
By thy Crosse and Passion. O Lord deliver him.
By thy death and burial. O Lord deliver him.
By thy glorious Resurrection. O Lord deliver him.
By thy admirable Ascension. O Lord deliver him.
By the grace of the Holy Ghost, our souvereign Comforter. O Lord deliver him.
In the day of judgment. O Lord

deliuer him.
O Lord, we miſerables ſinners, pray thee to hear us.
That thou maiſt ſpare him, O Lord heare us.
Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

The Prayers.

Proficiſcere anima Chriſtiana.

GOe forth of this world, ô Chriſtian ſoul, in the name of the Father almighty, who created thee; in the name of his ſon Jeſus Chriſt who redeemed thee; in the name of the Holy Ghoſt who infus'd himſelf into thee; in the name of the holy Angels, and Archangels; in the name of the Thrones and Dominations; in the name of the Principalites and Powers; in the name of the Patriarches and Prophets; in the name of the holy

Apoſtles and Evangeliſts; in the name of the holy Martyrs and Confeſſors; in the name of the holy Monks and Heremits; in the name of the holy Virgins and of all God's Saints, let thy dwelling be this day in peace, and thy habitation in holy Sion, by the merits of our Lord Jeſus Chriſt. Amen.

Deus miſericors, Deus clemens.

O God of mercy and clemency, who according to the multitude of thy mercies forgetteſt the ſins of ſuch as are penitent, and by pardon aboliſheſt the guilt of their paſt crimes: look graciouſly upon thy ſervant N. who with a ſincere confeſſion of his heart implores remiſſion of all his ſins, and mercifully hear him. Repair in him, ô moſt indulgent Father, whatſoever is corrupted by earthly frailty, or ruin'd by the malice of the Devil; and unite this member of thy Redemption

demptiõ to the body of thy Church. Let his sighes, ô Lord, move thee to pitty; let his tears excite thee to compassion; and receive him into the favour of thy reconciliation, who confides in nothing but thy pure mercy: through Jesus Christ our Lord. Amen.

Commendo te.

I Commend thee, dear brother, to God almighty, and remit thee into the hands of him, whose creature thou art, to the end that, when by death thou shalt have pay'd the debt of human nature, thou maist returne to thy Creator, who form'd thee of the slime of the earth. Let the splendid quires of Angels come forth to receive thee; let the maiestical senat of the Apostles meet thee; let the triumphant host of Martyrs accompany thee; let the glorious assembly of bright Confessors encompasse thee; let the shi-

ning troup of rejoycing Virgins congratulate thee; let the embraces of a happy repose transport thee into the bosom of the Patriarches; let the countenance of Jesus Christ appear sweet and gracious to thee, and ordain thee place amongst those who never cease to serve him. Maist thou never know the horrour of Hel, the anguish of its flames, nor the cruelty of its eternal torments: let not wicked Sathan with his hideous band presume to touch thee; let him tremble to see thee arrive in company of the blessed Angels; and let him fly into the dreadful confusion of eternal darkness; let God arise, and let his enemies be scattered; let those who hate him fly before him; let them vanish like smoak; and as wax melts before the fire, so let sinners perish before the face of God, and let the just feast and rejoice in his sight; let then all the infernal legions blush and be confounded,

and let not the ministers of Sathan dare to hinder thy passage; let Christ, who was crucifi'd for thee, deliver thee from torments; let Christ, who vouchsafed to dye for thee, save thee from eternal death; let Christ, the son of the living God, place thee in the flourishing pleasures of his paradise; and let that true Pastor acknowledge thee for one of his flock; and having absolu'd the from all thy sins, let him set thee at his right hand amongst his elect. Mayst thou see thy Redeemer face to face, and being always present before him, let thy happy eyes behold the manifest truth; and having finally received thy place amongst the troups of the blessed spirits, mayst thou enjoy the sweetnesse of divine contemplation world without end. Amen.

Suscipe Domine.

O Lord, receive thy servant into that happy place where he

hopes for ſalvation from thy mercy. Amen.

O Lord deliver the ſoul of thy ſervant from all the dangers of Hel, from the ſnares of torments, and all paines and ſufferings. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered Enoch and Elias from the ordinary death of men. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered Noe from the floud. Amen.

O Lord deliver the ſoul of thy ſervaut, as thou haſt delivered Abraham from the Chaldeans. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered holy Job from his ſufferings. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered Iſaac from being immolated by the hand of his father Abraham. Amen.

O Lord deliver the ſoul of thy

ſervant, as thou haſt delivered Lot from Sodom, and from the flames which burnt it. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered Moyſes from the hand of Pharao, king of Egypt. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered Daniel from the den of lions. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered the three children from the fiery furnace, and from the hand of the wicked king. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered Suſanna from the falſe accuſations of the elders. Amen.

O Lord deliver the ſoul of thy ſervant, as thou haſt delivered David from the hands of king Saul, and Golias. Amen.

O Lord deliver, the ſoul of thy ſervant, as thou haſt delivered S. Peter, and S. Paul out of priſon. Amen.

And as thou haſt delivered the moſt holy Virgin and Martyr S. Tecla from three cruel torments; ſo vouchſafe to deliver the ſoul of this thy ſervant, and make him rejoyce with thee in the eternal poſſeſſion of heavenly riches. Amen.

Commendamus tibi.

WE commend to thee, ô Lord, the ſoul of thy ſervant. N. and beſeech thee, ô Lord Jeſus Chriſt Saviour of the world, that as thou haſt vouchſafed moſt mercifully to deſcend from heaven for it, ſo thou wilt not refuſe to place it in the boſome of the Patriarches. Acknowledge, ô Lord, thy creature, who was not created by any ſtrange Gods, but by thee, the only true and living God. For as there is no God like thee; ſo there are no workes like thine, ô Lord; make his ſoul rejoyce in thy preſence; and remember not his old ſins and exceſ-

ſes, which the heat, or fury of his inordinate deſires have cauſed him to commit, for although he hath tranſgreſſed, yet he hath not denyed the Father, Son, and Holy Ghoſt, but beleeu'd and retein'd a zeal for thy glory, and faithfully ador'd thee the God and Creator of all things.

Delicta juventutis.

REmember not, ô Lord, we beſeech thee, the offences of his youth, and his ignorances; but according to thy great mercy be mindful of him in the brightneſſe of thy glory; open heaven to him, and let the Angels rejoyce at his entrance. O Lord, receive thy ſervant into thy kingdom. Let S. Michael the Archangel, who has merited to be prince of the heavenly hoſt, receive him; let the Angels of God come forth to meet him, and conduct him to the holy city of the heavenly Hieruſalem; let the B.

Apoſtle S. Peter, to whom thou haſt committed the keys of the kingdom of Heaven, admit him; let S. Paul the Apoſtle, who was found worthy to be a veſſel of election, aſſiſt him; let S. Iohn, the chaſt and beloved Apoſtle of Ieſus Chriſt, to whom the ſecrets of Heaven were reveal'd intercede for him; let all the Apoſtles, to whom God has given a power of binding and looſing, pray for him; let all God's Saints, and elect who have ſuffered torments in this world for the name of Chriſt, intercede for him; to the end that being freed from the bonds of the flesh, he may arrive at the glory of the heavenly kingdom, by the merits of the ſame Ieſus Chriſt our Lord, who with the Father and the Holy Ghoſt, lives and reigns for ever and ever. Amen.

If the ſoul continue in her agony, the 117. *Pſalm* Confitemini, *hereafter ſet down, may be rehears'd and*

also the 118. *Psalm* Beati immaculati *which is omitted here because of its length.*

The soul going out of the body, the subvenire *is to be recited.*

SUccour speedily, ô Saintes of God, hasten ye Angels of our Lord, receive his soul, and offer it up in the sight of the most high. Jesus Christ who has call'd thee receive thee; and let the Angels carry thee into Abraham's bosom. Eternal rest give to her, ô Lord. And let perpetual light shine vpon her
Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Our Father &c.
From the gate of Hell.
O Lord deliver his soul.
Let her rest in peace. Amen.
O Lord hear my prayer.
And let my cry come to thee.

Let vs pray.

WE commend to thee, ô Lord, the ſoul of thy ſervant N. that being dead to the world, he may live to thee: and thoſe ſins which through frailty of human converſation he has committed, let them be pardoned by thy infinit goodneſſe and mercy, and by the merits of our Lord Jeſus Chriſt. Amen.

Confitemini *Pſalm.* 117.

CONfeſſe ye to our Lord for he is good: for his mercy endures for ever.

Let Iſrael now ſay that he is good; for his mercy endures for ever.

Let thoſe who fear our Lord now ſay; that his mercy endures for ever.

In my tribulation I called upon our Lord; and our Lord hear'd me at large.

Our Lord is my helper; I will not fear what Man can doe to me.

Our Lord is my Protector; ther-

fore wil I deſpiſe my enemies.

It is better to truſt in our Lord, then to truſt in men.

It is better to hope in our Lord, than to hope in Princes.

All nations compaſſed me about, but in the name of our Lord I have taken vengeance upon them.

They have girt, and environ'd me round, but in the name of our Lord I have taken veugeance upon them.

They have ſurrounded me like bees; but in the name of our Lord, I have taken vengeance upon them.

They pusht and thruſt me ſo as I ſtagger'd and had almoſt fallen; but our Lord ſuſtain'd me; our Lord is my force, and my prayer: and he is become my ſalvation.

The voice of ioy and health, in the tabernacles of the juſt.

The right hand of our Lord has wrought mighty things, the right hand of our Lord hath exalted me: the right hand of our Lord has shew'd ſtrength.

I will not dye, but live, and declare the works of our Lord.

Our Lord by correction hath chaſtiſed me: but he has not given me over to death.

Open me the gates of righteouſneſſe, that entring into them I may bleſſe our Lord; this is the gate of our Lord, the juſt shal enter into it,

I will praiſe thee, becauſe thou haſt hear'd me; and art become my ſalvation.

The ſtone which the builders rejected: the ſame is become the head of the corner.

This our Lord hath don; and it is admirable in our eys.

This in the day which our Lord has made; let us rejoyce, and be glad in it.

O Lord ſave me, ô Lord proſper me: bleſſed is he who comes in the name of our Lord.

We have wisht you happineſſe, who are of the houſe of our Lord: God is our Lord, he has shin'd upon us.

Ordain a feſtival day in triumph, let it extend even to the hornes of the Altar.

Thou art my God, and I will bleſſe thee: thou art my God, and I wil exalt thee.

I will praiſe thee, beccauſe thou haſt hear'd me, and art become my ſalvation.

Confeſſe ye to our Lord, for he is good: for his mercy endures for ever.

An abrigement of the Exerciſe of preparation to Death, which may be uſed every day.

1. MY heart is ready, ô God, my heart is ready; not my wil, but thine be done. O my Lord, I reſigne my ſelf entirely to receive death, at the time, and in the manner, it shal pleaſe thee to ſend it.

2. I moſt humbly ask pardon for all my ſins committed againſt thy ſo-

vereign goodneſſe, and repent me of them from the bottom of my heart.

3. I firmly beleeve, whatſoever the holy Catholick Church beleeves and teaches, and by thy grace wil dye in this belief.

4. I hope to poſſeſſe eternal life, by thy infinit mercy, and by the merits of my Saviour Jeſus Chriſt.

5. O my God, I wil love thee, as my ſovereign good, above all things, yea even to a contempt of all things: I will love my neighbour as my ſelf, and pardon him with all my heart.

6. O my divine Jeſu, how ardent is my deſire to receive thy ſacred body! and to the end to communicate ſpiritually, I unite my ſelf to all the communions which shal be made in thy holy Church, even to the end of the world, eſpecially, at the hour of my death.

7. Grant me grace, ô my divine Saviour, to expiate all the ſins I

have cmõitted by my ſenſes, in applying to my ſelf thy bleſſed merits, the holy unction of thy precious bloud.

8. Holy Virgin, Mother of my God, defend me from my enemies, and preſent me to thy divine ſon.

9. Glorious S. Michael, my holy Angel-gardian, my B. Patrons, intercede for me, aſſiſt me in this my laſt dreadful paſſage.

10. O my God, I renounce all temptations of the enemy, and generally whatſoever may diſpleaſe thee. I adore and accept thy divine judgements upon my ſoul; and moſt entirely abandon my ſelf to them, as moſt juſt and equitable.

O Jeſu, my divine Jeſu, be to me Jeſus. O my God, hiding my ſelf with an humble confidence in thy lovely wounds, I render my ſoul into thy divine hands; receive it into the boſom of thy mercy. Amen.

THE JESUS-PSALTER.

THERE are two manner of Pſaltiers, or ſpiritual ſong-books. The firſt is David's Pſalter, containing an hundred and fifty Pſalms. The other is the Jeſus-Pſalter, or the invocation of Jeſus containing fifteen principal petitions: which being ten times repeated, make an hundred and fifty: which frequent repetition of this ſacred name muſt needs be ful of benedictions, thus uſed in whatſoever we aske; our divine Saviour himſelf exhorting us to make our demands in his name, who is the only Mediator of our ſalvation: *until now you have asked nothing in my name; ask, and you shal receive, that your joy may be*

John. 16. 24.

full. This glorious name of *Jesus* being called upon with true devotion, and a fervent heart in these following Petitions, the happy soul may humbly hope to obtain both grace and benediction.

All whatsoever you doe in word or in work (saith the great Apostle) *doe allthings in the name of our Lord Iesus Christ, giving thankes to God the Father by him. Coloss.* 3. 17.

The Author of these pious petitions was one Richard Whitford, of the order of S. Brigitte; who commonly writes himself, *thee poor wretch of Sion.*

Certain devout, and godly Petitions, commonly called the Iesus-Psalter.

IN the name of Iesus let every knee bow; of the Celestials, Terrestials, and Infernals: and every tongue confesse that our Lord Iesus Christ is in the glory of God the Father. Phil. 2. 10.

The first Petition.

1. Jesu, Jesu, Jesu,
2. Jesu, Jesu, Jesu,
3. Jesu, Jesu, Jesu,
4. Jesu, Jesu, Jesu,
5. Jesu, Jesu, Jesu, } Have Mercy
6. Jesu, Jesu, Jesu, } on me.
7. Jesu, Jesu, Jesu,
8. Jesu, Jesu, Jesu,
9. Jesu, Jesu, Jesu,
10. Jesu, Jesu, Jesu.

JEsu, have mercy on me, and forgive me the great offences which I have done in the sight of thee. Grant me grace, Jesu, for the love of thee, to despise sin, and all worldly vanity. Have mercy on me dear Jesu, for I am weak; heal me, for to all vertu I am infirme.

Have mercy on all sinners, Jesu, I beseech thee, turn their vices into vertues, and make them true observers of thy law: bring them to blisse in everlasting glory.

Have mercy alſo on the ſouls in Purgatory, for thy bitter Paſſion, I beſeech thee.

O holy Trinity one very God have mercy on me. *Pater, Ave, &c.*

The ſecond Petition.

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu, } Help me;
6. Jeſu, Jeſu, Jeſu, }
7. Jeſu; Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu.

JEſu help me to evercome all temptations to ſin; and the malice of my Ghoſtly Enemy. Help me, ô Jeſu, to ſpend my time and labour acceptably vnto thee: to repreſſe the motions of my flesh, in ſloth, gluttony, and carnality. To

render my heart enamor'd of vertue, and inflam'd with desires of thy glorious presence.

Have mercy on all sinners, &c. *as before. Pater. Ave.*

The third Petition.

1. Jesu, Jesu, Jesu,
2. Jesu, Jesu, Jesu,
3. Jesu, Jesu, Jesu,
4. Jesu, Jesu, Jesu,
5. Jesu, Jesu, Jesu, } Strengthen
6. Jesu, Jesu, Jesu, } me.
7. Jesu, Jesu, Jesu,
8. Jesu, Jesu, Jesu,
9. Jesu, Jesu, Jesu,
10. Jesu, Jesu, Jesu.

JEsu strengthen me in soul and body, to please thee in executing the works of vertues, whereby I may come to thy Eternal joy and felicity. Grant me a firm purpose, most merciful Jesu, to amend my life, and to recompence for all the

years miſpent, to thy diſpleaſure, in vain or wicked thoughts, words, or deeds. Make my heart obedient to thy wil, and ready for thy love to performe the works of mercy.

Have mercy on all ſinners, &c. *as before. Pater. Ave.*

The fourth Petition,

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu, } Confort me.
6. Jeſu, Jeſu, Jeſu,
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu,

JEſu confort me, and give me grace to take joy, and true felicity only in thee. Grant me heavenly thoughts, and fervour for thy glory. Ravish my ſoul with heavenly contemplation of thy glorious Hieruſalem, and that I may deſerve there everlaſtingly to

dwel with thee. Grant me that I may often call to my remembrance thy infinit goodneſſe, guifts, and mercy shew'd to me: and my innumerable ſins, and great ingratitude to thee. Grant me the ſpirit of perfect penance, contrition, confeſſion, and ſatisfaction, whereby to obtain thy grace, and from all filthy ſin to purge me.

Have mercy on all ſinners, &c. *as before. Pater. Ave.*

The fifth Petition.

1. Jeſu, Ieſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Ieſu, Jeſu,
5. Jeſu, Jeſu, Jeſu, } Make me con-
6. Jeſu, Jeſu, Jeſu, } ſtant and ſtable
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu,

JEſu make me conſtant in faith, hope, and charity, with continu-

ance in true vertue and firm reſolution not to offend thee. Grant me, dear Jeſu, perfect patience in tribulation and adverſity; remembring the bitter death and paſſion which thou haſt ſuffered for me. Preſerve me from pride, anger, envy, covetouſneſſe, and from all grievous ſin, which is contrary to thy law. Suffer no falſe delight by fleshly temptation, or Sathan's fraud to blind me.

Have mercy on all ſinners, Jeſu I beſeech thee; turne their vices into vertues, and make them true obſervers of thy law, and lovers of thee; bring them to bliſſe in everlaſting glory.

Have mercy alſo on the ſouls in Purgatory, for thy bitter paſſion, I beſeech thee, and for thy glorious name Jeſus. O bleſſed Trinity, one Eternal God have mercy on me.

Our Lord Ieſus Chriſt humbled himſelf, made obedient unto death;

vno the death of the Crosse. Phil. 2. 8. *Pater. Ave. Credo.*

The sixt Petition.

1. Jesu, Jesu, Jesu,
2. Jesu, Jesu, Jesu,
3. Jesu, Jesu, Jesu,
4. Jesu, Jesu, Jesu,
5. Jesu, Jesu, Jesu,
6. Jesu, Jesu, Jesu,
7. Jesu, Jesu, Jesu,
8. Jesu, Jesu, Jesu,
9. Jesu, Jesu, Jesu,
10. Jesu, Jesu, Jesu.

Enlighten me with spiritual wisdom.

JEsu enlighten me with thy divine wisdom, to know what may be most acceptable vnto thee. Grant me grace that by no ill example others may be scandaliz'd by me; but that I may help those by good counsel and charity who have offended thee. Grant me grace to auoid such sins as by sorrowful repentance, and confession I have allready, by thy grace, resolued neuer more to return vnto. The horrible

horrible ſentence of endleſſe death; the dreaful judgement of damnation; thy wrath and indignation (merciful Jeſu) let never fall vpon me.

Haue mercy on all ſinners, &c. *as before. Pater. Ave.*

The ſeuenth Petition.

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu,
6. Jeſu, Jeſu, Jeſu,
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu.

Grant me grace to dread thee.

JEſu grant me grace to dread thee, and to auoide all occaſion of offending thy heauenly Majeſty. Let the threats of thoſe torments deſigned to fall vpon ſinners, and the fear of looſing thy loue, & heauenly glory, keep me always in

awe. Let me not dare to sleep in deadly sin; but speedily call me to repentance, lest the dreadful sentence of endlesse perdition, through thy wrath, shal fall vpon me;

Haue mercy on all sinners, &c. *as before. Pater; Ave.*

The eighth Petition.

1. Iesu, Iesu, Iesu,
2. Iesu, Iesu, Iesu,
3. Iesu, Iesu, Iesu,
4. Iesu, Iesu, Iesu,
5. Iesu, Iesu, Iesu,
6. Iesu, Iesu, Iesu,
7. Iesu, Iesu, Iesu,
8. Iesu, Iesu, Iesu,
9. Iesu, Iesu, Iesu,
10. Iesu, Iesu, Iesu.

} Grãt me grace to loue thee.

IEsu, grant me grace truly to loue thee, for thy endlesse goodnesse, and for those gifts which I haue receiued, and yet trust to receiue of thee. Lord when I offend, strike

me not with ſuddain death, I beſeech thee. Let the remembrance of thy goodneſſe, and great patience, conquer the malice of all wicked deſires in me. Draw me, Lord, to thee, by perfect love and charity. Doe with me according to thy mercy; and not according to my miſery; withdraw thy ſword of vengeance, for thy great mercy ſake, and pitty.

Have mercy on all ſinners, &c. *as before. Pater. Ave.*

The ninth Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Jeſu, Jeſu, Jeſu,
6. Jeſu, Jeſu, Jeſu,
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu.

Grãt me grace to remember my death.

IEsu, grant me grace perfectly to remember the danger of my death; as also the dreadful accompt, which then I must give to thee; that my soul may depart acceptable unto thy divine Majesty. By the gracious intercession of thy most beloved Mother, and by the assistance of glorious S. Michaël, deliver me from the danger of my Ghostly enemy. O my faithful Angel guardian, I beseech thee then to help me. Remember then, dear Iesu, thy great mercy, and turn not (for my offences) thy lovely face away from me. Secure me against the terror of that day, by dying now daily to all earthly things and by uniting all the affections of my soul to thee.

Have mercy on all sinners, &c. *as before. Pater. Ave.*

The tenth Petition.

1. Jesu, Jesu, Jesu,
2. Jesu, Jesu, Jesu,
3. Jesu, Jesu, Jesu,
4. Jesu, Jesu, Jesu,
5. Jesu, Jesu, Jesu, } Send me here my Purgatory
6. Jesu, Jesu, Jesu,
7. Jesu, Jesu, Jesu,
8. Jesu, Jesu, Jesu,
9. Jesu, Jesu, Jesu,
10. Jesu, Jesu, Jesu.

IEsu send me here my Purgatory, and preserve me from those infernal flames which are to punish sin eternally. Let the hope of thy mercy so abide in me, as I may never fall into despair of thy pardon. Mother of God, Patriarchs, Prophets, Apostles, Martyrs, Confessors, and Virgins, I beseech you to pray for me; and at that dangerous passage help to protect me. With thy holy sacraments, ô Lord, then

comfort me, and bring me to thy kingdom of endleſſe felicity.

Have mercy on all ſinners, Jeſu, I beſeech thee; turn their vices into vertues, and make them true obſervers of thy law, and lovers of thee: bring them to bliſſe in everlaſting glory.

Have mercy alſo on the ſouls in Purgatory, for thy bitter Paſſion, I beſeech thee, and for thy glorious name Jeſus. O bleſſed Trinity; one Eternal God haue mercy on me.

Our Lord Ieſus Chriſt humbled himſelfe, made obedient vnto death, euen the death of the Croſſe. Phil. 2. 8. *Pater. Ave. Credo.*

In the name of Ieſus, euery knee bow, of the Celeſtials, Terreſtrials, and Infernals: and euery tongue confeſſe, that our Lord Ieſus Chriſt is in the glory of God the Father. Phil. 2. 10.

The eleventh Petition.

1. Jesu, Jesu, Jesu,
2. Jesu, Jesu, Jesu,
3. Jesu, Jesu, Jesu,
4. Jesu, Jesu, Jesu,
5. Jesu, Jesu, Jesu, } Grant me grace to fly evil
6. Jesu, Jesu, Jesu, } company.
7. Jesu, Jesu, Jesu,
8. Jesu, Jesu, Jesu,
9. Jesu, Jesu, Jesu,
10. Jesu, Jesu, Jesu.

IEsu grant me grace to fly all evil company, or if I chance to fall thereinto, I beseech thee by the merits of thy bitter Passion to preserue me from yeelding by any temptation vnto mortal sin. Make me, dear Jesu, with feat to remember in all my actions thy diuine presence, who shalt be judge of all our words, and comportments. Keep my mouth, ô Lord, from slandering, lying, cursing,

ſwearing, and from vttering pride or vanity. Thy power protect me; thy wiſdom direct me; thy fatherly pitty correct me, and make me ſo to live here amongſt Men, as I may be admitted to the converſation of Angels in Heaven. Amen.

Haue mercy on all ſinners, &c. *as before. Pater. Ave.*

The twelfth Petition.

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu,
6. Jeſu, Jeſu, Jeſu,
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu.

Give me grace call to thee for help.

JEſu grant me grace in all my neceſſities to call to thee for help. Keep my ſoul, ſweet Jeſu, from

consent to sin: and that for the loue of thee I may detest iniquity. What is there in Heauen, or what for me to desire on Earth, but thee? whose blessed mouth hath pronounced: *call vpon me in tyme of trouble, and I will deliver thee.* I therefore, in all my weaxnesse, and temptations; in all my sufferings and tribulations confidently call on thee. Heir me, ô Jesu, and haue pitty on me. Make me peaceble in conversation; clean in heart with holy cogitations, and joyfully to suffer persecution for the loue of thee. Ps. 49.

Have mercy on all sinners, &c. *as before. Pater. Ave.*

The thirteenth Petition.

1. Jesu, Jesu, Jesu,
2. Jesu, Jesu, Jesu,
3. Jesu, Jesu, Jesu,
4. Jesu Jesu, Jesu,
5. Jesu, Jesu, Jesu,
6. Jesu Jesu, Jesu,
7. Jesu, Jesu, Jesn,

} Make me persever in vertue

8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu.

Make me perſever in vertue.

IN holy cuſtomes, and vertuous exerciſes, Lord Jeſu, keep my ſoul and body. Make me to fly all ſinful delectation, and patiently to ſuffer injuries, and rebukes, in ſatisfaction of my diſobedient heart to thee. Let thy obedience, ô Lord, recompence for my obſtinacy: thy abſtinence, for my exceſſe: thy meeknesse and great patience, for my choller and enmity: thy charity for my malice: thy holy death, for my wretched life, and for all my miſery. Make me, ô divine Jeſu, ſeriouſly to ponder thoſe ſevere words of thine: *he only that perſevers to the end, ſhall be ſaued.* Math. 10. 20.

Have mercy on all ſinners, &c. *as before. Pater. Ave.*

The fourteenth Petition.

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu,
6. Jeſu, Jeſu, Jeſu,
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu,

Give me grace to fix my mind on thee.

IEſu grant me grace to fix my mind on thee; and that eſpecially in the time of prayer, when I ought moſt ſeriouſly to conuerſe with thee. Stop the motions of my wandering brain; the deſires of my vnſtable heart; and repreſſe the powers of my ghoſtly Enemies, who then moſt labour to draw my mind from heavenly thoughts, to imaginations of ſin and vanity. O the beloued of my ſoul, extinguish all vain and worldly thoughts in me; that ſo I may be made worthy, euer to be-

hold thee face to face in thy Eternal glory.

Have mercy on all ſinners, &c. *as before. Pater. Ave.*

The fifteenth Petition.

1. Jeſu, Ieſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Ieſu, Jeſu, Give me grace
5. Jeſu, Jeſu, Jeſu, to order my
6. Jeſu, Jeſu, Jeſu, life to thee.
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Ieſu,
10. Jeſu, Jeſu, Jeſu,

IEſu giue me grace to order my life, and all my actions with a pure intention to the glory and honour of thy moſt ſacred name. Break my froward ſpirit, ô Jeſu: mak it humble and obedient: grant me grace to depart this life with true contempt of the world; and with a ioyful ſoul to come to thee. Let the memory of thoſe cruel torments

of thy moſt bitter death and paſſion prepare me cheerfully to vndergo all worldly ſufferings, and when my ſoul with any oppreſſing grief shal be moſt dejected; let the memory of that immortal glory which thou haſt prepared in Heauen for thy ſeruants, rejoyce and greatly comfort me. Harken, ô diuine Jeſu, to theſe my moſt humble petitions made to thy divine Majeſty: and grant me heauenly grace that with ſuch tru ſeruour, and deuotion I may preſent them to thee, as they may ſerue like eaſie ſteps, whereby my ſoul may aſcend to the knowledge, loue, and performance of my bound duty vnto thee. Amen.

Have mercy on all ſinners, Ieſu, I beſeech thee: turn their vices into vertues, and make them tru obſeruers of thy law, and louers of thee: bring them to bliſſe in euerlaſting glory.

Haue mercy alſo on the ſouls in Purgatory for thy bitter Paſſion, I

beseech thee; and for thy glorious name Iesus. O blessed Trinity, one Eternal God, haue mercy on me.

Our Lord Iesus Christ humbled himself, made obedient vnto death, euen to the death of the Crosse. Phil. 2. 8. Pater. Ave. Credo.

HEre followeth an approued short deuout Litanie, made by a most pious Author, much mouing a Christian heart, thereby liuelily to think of what our diuine Lord and Master hath suffered by so cruel tormentes, and ignominious injuries for the saluation of vngrateful man. By these Litanies we also humbly craue pardon for our enormous sins, and cry to him that he wil mercifully take pitty vpon vs. Which deuotion, if said but with a pious and serious reflexion, must needs incline our hearts most willingly to endure all manner of comtempt and abiection; considering how (mat our greatest sufferings are to be esteemed, if compared with

those of Iesus Christ, the son of God, and king both of Heauen and Earth; which he hath vndergone to purchase our felicity, as also grace and courage to imitate his blessed example, and by vertuous sufferance to expiate our grieuous sins.

A SHORT LITANIE.

Of the great and various sufferances, contempts, and abiections which Iesus Christ hath vndergone for Man's saluation.

IEsu most poor and abiect. Haue pitty on me.
Iesu vnknown and despised. Haue pitty on me.
Iesu abandon'd by Men, and temp-

ted by the Divel.

Ieſu betray'd, and ſold at a contemptible price.

Ieſu blamed, accuſed, and moſt vniuſtly condemned.

Ieſu cloathed with a ſcornful habit of mockery and deriſion.

Ieſu buffeted, mocked, and contemned.

Ieſu dragged with a rope about thy tender neck.

Ieſu eſteemed for a poſſeſſed perſon, and as a ſenſeleſſe innocent.

Ieſu all ſcourged to blood, and all thy tender body torn with cruel ſtripes.

Ieſu vnderualued, and eſteemed leſſe than Barraba.

Ieſu ſtript naked, and expoſed to shame.

Ieſu crowned, in deriſion, with sharp thornes.

Ieſu charged with the heavy croſſe of our ſins, and with

Have pity on me.

the curſes of the people.

Jeſu become ſorrowful even until death.

Ieſu oppreſſed with injuries, anguish, and great humiliations.

Ieſu affronted, ſpit upon, beaten, hud-wink't, and ſcornfully abuſed.

Ieſu cruelly nayled to infamous croſſe, betwixt two theeves.

Ieſu ſcorned, deſpiſed, and without honour in the ſight of men.

Have pity on me.

A Prayer unto Jeſus.

O Moſt merciful and divine Ieſu, who for the love of me vouchſafedſt to ſuffer ſo infinit a number of diſgraceful reproaches and humiliations, ſurpaſſing all human comprehenſion; imprint the memory thereof deeply, I beſeech thee, in my heart, with due

esteem and love; and grant me grace, ô blessed Iesu, I beseech thee, that I may both desire, and practice with much joy a true contempt of my self, and sincerely love to be contemned, abused, mocked, and greatly villified for thy dear sake. Amen.

IHS

THE DEVOTION OF THE BEADS AND ROSARY.

THIS devotion, by the opinion of good Authors, tooke its beginning by an apparition of the B. Virgin to S. Dominick; wherby he was instructed with the manner of this devotion, and exhorted to publish and to teache the same to others, with promise of this sacred Virgin's favour to all who should devoutly make use thereof.

But however when, or by whom this devotion hath been instituted; it is an argument sufficient to prone, that it was inspired by the Holy Ghost; that it hath bin long both approved, and practis'd throughout the whole Cath. Church: after which to call any thing in question, is accounted by S. Aug. a most insolent madnesse. Moreover, how can this devotion be blamed by a Christian whereby we honour mysteries of the Christian, and true Catholick faith, as it will here manifestly appear? The reason wherefore this devotion of the beades is called the Rosary, is because the triple division of the Rosary, into the joyful, dolorous, and glorious mysteries is in some sort figured, and rightly alludes to three different sorts of Roses. The five joyful mysteries, allude to the white rose. The five dolorous to the red. And the five glorious, are

rightly repreſented by the ſweet and pleaſant damask.

The fifteen Tens of *Ave Maries* compoſing the Roſary, are as a devout and brief ſymbol, repreſenting to our memory ſo many holy myſteries of our divine faith: which by this means are devoutly ponder'd both with much fruit and piety by all ſorts of people whatſoever; yea though blind, ignorant, and of the leaſt capacity.

After the *Pater noſter*, it is to be obſerved, that the uſual cuſtom of the Cath. Church is, to ſecond it with an *Ane Marie*: whereby we doe imitate the beſt manner of ſolliciting with a temporal Prince: to whom having humbly delivered our petition, for more aſſurance of better ſucceſſe, we make alſo recourſe to ſome powerful favorit, that by his mediation, we may the better obtain the deſired diſpatch of our ſuit. Even ſo, we having by the *Pater noſter* preſen-

ted unto God our neceſſities; we then doe humbly recommend the ſolliciting thereof to the ſacred Virgin Mother, as his greateſt favorit, more able to prevail with him, than all the other creatures both in Heaven and Earth. For if Salomon gave this aſſurance to his Mother Bethſabee, of the power her petition had with him, as to ſay: *Aſk Mother, for it behooveth not, that I turne away my face*, how much leſſe may we doubt of Ieſus Chriſt his refuſing any petition which his bleſſed and beloved Mother shal crave and demande of him?

.xings 3.

The manner and vſual way to ſay the Roſary. is; firſt; after the ſign of the Croſſe, you muſt ſay the creed; thereby to make an humble profeſſiõ of your faith. After which at each great bead you ſay a *Pater noſter*, and then ten *Ave Maries*, according to the number of the following little beads.

The fifteen holy mysteries represented to us by the Rosary, are these.

The first five are the joyfull mysteries: whereof the first, is the Annuntiation. The second, the Visitation. The third, the Nativity. The fourth, the Presentation of the child Iesus in the Temple. The fifth when he was found, at twelve yeares old, sitting amongst the Doctors in the Temple.

The five dolorous mysteries are these. The first, Christs prayer in the garden, sweating water and blood. The second, his being scourged at a pillar. The third, his being crowned with thorns. The fourth, his carrying the heavy Crosse. The fifth, his being crucifi'd thereupon.

The five glorious Mysteries are these. The first, Christ's glorious Resurrection. The second, his triumphant Ascension. The third, the comming of the Holy Ghost. The

fourth, the ſacred Virgin's Aſſumption into Heaven. The fifth, her glorious Coronation above all the Quires of Angels, and Celeſtial ſpirits there in glory.

Now to make this devotion more grateful to God, and much more profitable for our own ſouls; we ought at the beginning of each pair of tens to take one of theſe Myſteries, and make a ſerious reflexion thereupon, with grateful thanksgiving to God for working thereby our ſalvation. For by this means our devotion wil be greater, our diſtractions wil be leſſe, and our ſpiritual profit wil be much encreaſed, by offering at each Myſtery our devotion to God, and to his bleſſed Mother, with a pious and grateful memory of that divine Myſtery; beſeeching her to beg pardon for our unworthineſſe, and ſinful diſtractions in thoſe our prayers.

The five joyful Mysteries

IN saying the first five tens at the first *Pater noster* and ten *Ave Maries*, we must contemplate the Angel Gabriel denouncing to the Blessed Virgin the Incarnation of the Son of God, for our happy redemption

In saying the second *Pater noster* and ten *Ave Maries*, we must contemplate how the blessed Virgin went to visit S. Elizabeth, then with child of S. Iohn Baptist, who leaped in his Mother's womb for joy.

In saying the third *Pater noster*, and ten *Ave Maries*, we must contemplate the birth of Iesus Christ our Saviour in the poor stable of Bethleem.

In saying the fourth *Pater noster* and ten *Ave Maries*, we must consider the blessed Virgin's presenting the child Iesus in the

Temple the day of her Purificatiõ; and what great joy old Simeon receiv'd in taking him into his armes.

In saying the fifth *Pater noster* and and ten *Ave Maries*, make good reflexion what great joy the blessed Virgin conceived, when after being lost for three dayes she found her divine Son Iesus in the Temple, there sitting amongst the Doctors; hearing, and proposing divine questions unto them.

The five dolorous Mysteries.

IN saying the first *Pater noster* and ten *Aves*, contemplate how our loving Saviour praying in the garden did sweat water and blood.

In saying the second *Pater noster* and ten *Aves*, conceive how barbarously and with what cruelty this our loving Redeemer Iesus was ty'ed naked to a pillar, and most unhumanly scourged, til his whole

body was covcred with goary blood.

In saying the third *Pater noster* and ten *Aves*, conceive with what scorn and mockery they crowned him in derision with a crown of sharp thorns.

In saying the fourth *Pater noster* and ten *Aves*, consider with great compassion how barbarously he was compell'd to beare his heavy Crosse upon his soare and wounded shoulders, thereby to augment his torment, aud confusion.

In saying the fifth *Pater noster* and ten *Aves*, consider with a serious reflexion, how this divine and loving Saviour of the world was stript naked upon Mount Calvarie to the open view of all his spiteful enemies; and there most cruelly nayled upon a reproachful Crosse betwixt two notorious malefactors.

The five glorious Myſteries.

SAying the firſt *Pater noſter* and ten *Aves*, contemplate with a rejoycing heart, how glorioufly our divine Redeemer Jeſus did riſe triumphant, after his moſt dolorous death and Paſſion.

Saying the ſecond *Pater noſter* and ten *Aves*, conſider how victoriouſly he aſcended into Heaven in the preſence of all his Apoſtles, and of his Bleſſed Mother upon the fortieth day after his Reſurrection.

In ſaying the third *Pater noſter* and ten *Aves*, meditate upon the divine deſcending of the holy Ghoſt in form of fiery tongues upon the Apoſtles, the day of Pentecoſt; whereby their hearts were all enflam'd with charity and zeale for the glory of God.

In ſaying the fourth *Paternoſter* and ten *Aves*, contemplate how

the glorious Mother of God was assumed both in body and soul into Heaven the day of her most happy death.

In saying the fifth *Pater noster* and ten *Aves*, consider with joyful reflexion, how gloriously she was there crowned and placed above all the Blessed Quires of holy Angels, and celestial Spirits; and there now remaines our powerful and loving Advocate. Congratulate her Eternal Blisse, adore God's infinite goodnesse, and be truly devout to this happy Refuge of all sinners who truly and with a repentant heart addresse themselves unto her pious patronage.

It will not now here be unproper to let you understand why the *Ave Maries* are thus divided by the number of ten: which number in holy scripture is much appropriated to sacred things, as being the perfection, and summe of all primitive numbers. For which cause

it is also observed that the *Magnificat*, which this Immaculate Virgin did sing with so great jubilation of the Holy Ghost, containes just ten verses, and is therefore compared to that *Decacord*, or harp of ten strings, wherewith King David (her Progenitor) used by praysing God to drive away the evil Spirit from King Saul; singing to it certain spiritual songs or Psalms, so called from *Psallo* to sing, and thence David's *Psalter*, which containes in number 150 Psalms divided into three fifties; thus are the fifty *Ave Maries*, a third part of the Rosary, in which are contained 150 *Ave Maries*, in imitation of the same number and division of David's Psalter, or Psalms.

The reason why we repeat so often the *Ave Mary*, is thereby to renew a grateful memory of the happy Incarnation of our divine Saviour Iesus Christ, whereof we are as often put in mind, as we

repeat those joyful words of the Angel, when he brought that blessed message and happy tidings to the blessed Virgin by his angelical salutation (which we repeat) when he said: *Ave gratia plena, Dominus tecum.* And therefore how can any good christian repeat too often these words of so great benediction, and so joyful a message to man; who reneweth thereby a grateful memory of thanks-giving for so ineffable a benefit.

But Sectaries against this frequent repetition of the *Ave Marie* upon the beads object, that God hears us as wel at once, as by many times. To which the Catholik makes answer; that God heareth as wel at once, as at many times; but we thereby doe better employ our selves in more devoutly considering those holy Mysteries, whereof we are minded in the beads, and practise thereby perseverance in holy prayer. Nor doth God always

grant at our first request; but gives us the example of him in the Ghospel, who though at first asking was denyed yet at last he obtained his request, *by his importunity*. And it is well to be observed that Lactantius, who lived above 1300. yeares agoe (being Maister to Constantine the great) hath a discourse of purpose to commend the often repeating of the *Ave Mary*.

Luke. 11. 8.

But it relisheth much of superstition, say the Sectaries, to observe such a certain number of prayers. To which the Catholik again makes answer; that it relisheth of superstition to none, but to such as have lost their tast to all tru pious and godly things, as also to the devotions of the tru Cath. Church. For what superstition was it in S. Paul, that holy Eremit, to observe a certain number of prayers (compted by so many little stones) which he said every day? was it superstition in King David in repeating 17. ti-

mes the same words in his 135. Psalme? The Sectary may as wel say what needeth the often repeating the selfsame thing? or wherefore did Iosue command twelve men, to take up twelve stones out of Iordan, and to lay down other twelve in their places, to signify the twelve Tribes? Will a Sectary call it superstition in Iesus Christ to choose twelve Apostles corresponding to the twelve Tribes of Israël? or in Catholicks to say three *Pater nosters*, in honour of the adorable Trinity; or five, in honour of the five wounds of our divine Redeemer? No sectarie dare be so impudent, because nothing is herein done, but hath connexion and proportion to some good end, for which it is intended. And therefore to observe a certain number also of *Paternosters*, and *Ave Maries*, in saying the Rosary, they having relation to some good end (to stir up our devotion, and gratitude for these holy Iosue. 4.

Mysteties of our redemption (for which they are piously instituted and observed) no superstition can be found in them, but meerly ignorance and malice in the misbeleeving Sectaries; who hav eveer forcibly opposed all devotion to this glorious Virgin Mother of God; though most clearly contrary to so many convincing motives, most justly perswading all good Christians to be devout to her; seing how generally the Catholick Church (inspired, and governed by the Holy Ghost) hath ever from the beginning, and troughout the whole Christian world, most zealously practized great devotion to this Immaculate Virgin; as is made most evident by the multitude of Churches and chappels dedicated to God in her name and honour; and which yet doth so wel appear in our Nation: as also by many solemne feasts instituted by the same authority, in honour and venera-

tion of her: the multitude of prayers compoſed to crave her interceſſion: and finally ſo many congregations, confraternities, and ſodalities erected, to be thereby enrolled under her powerful protection. Furthermore our divine Redeemer Ieſus upon the Croſſe did recommend his beloved Apoſtle S. Iohn to her; and in him, all Chriſtians likewiſe, to take them into her ſpecial protection. Nevertheleſſ it is to be obſerved that the devotion moſt grateful, as wel to her bleſſed Son Ieſus, as alſo to her ſelf, wil be to imitate her holy vertues, of purity and humility; of meekneſſe, patience, charity, and perfect conformity to the wil of God: for this is the trueſt devotion whereby to gain her protection; as alſo the grace and benediction of her glorious Son Ieſus, our moſt loving, and only Redeemer.

[✠]

THE LITANIE of our Lord and divine Saviour Iesus.

Ord have mercy vpon us.
Christ have mercy vpon us.
Lord have mercy vpon us.

Iesu hear vs.
Lord Iesu graciously hear us.
God the Father of Heauen. Have mercy vpon us.
God the Son, Redeemer of the world. Have mercy &c.
God the Holy Ghost, proceeding from the Father and the Son. Have mercy &c.
Holy and glorious Trinity, three

persons and one God. Have mercy &c.

Iesu Son of the living God.
Iesu splendour of the Father.
Iesu brightnesse of Eternal light.
Iesu king of glory.
Iesu the sun of iustice.
Iesu Son of the Virgin Mary.
Iesu whose name is called wonderful.
Iesu the mighty God.
Iesu the Father of the world to come.
Iesu the Angel of the great counsel.
Iesu most powerful.
Iesu most patient.
Iesu most obedient.
Iesu mild and humble of heart
Iesu louer of chastity.
Iesu our loue.
Iesu the God of peace.
Iesu the author of life.
Iesu the example of vertues.
Iesu the zealous seeker of soules.

Have mercy vpon vs.

Jesu our God.
Jesu our refuge.
Jesu the Father of the poor.
Jesu the treasure of the faithful.
Jesu the good shepheard.
Jesu the tru light.
Jesu the Eternal wisdom.
Jesu all-infinite goodnesse.
Jesu the way, the truth, and the life.
Jesu the ioy of Angels.
Iesu master of the Apostles.
Iesu the teacher of the Evangelists.
Iesu the strength of Martyrs.
Iesu the light of Confessors.
Iesu the purity of Virgins.
Iesu the crown of all Saints.

Have mercy vpon us.

Be propitious vnto us. Spare vs Lord Iesu.
Be propitious vnto vs. Spare vs Lord Iesu.
From all sin. Lord Iesu deliver vs.
From thy anger. Lord Iesu deliver vs.

From the deceipts and ſnares of the Divel.
From the ſpirit of fornication.
From perpetual death.
From all neglect of thy holy inſpirations.
By the myſtery of thy moſt holy Incarnation.
By thy Nativity.
By thy Infancy.
By thy divine life.
By thy labours and travels.
By thy Agony and Paſſion.
By thy Croſſe and dereliction.
By thy vnſpeakable paines & languishings.
By thy death and burial
By thy glorious Reſurrection.
By thy Aſcenſion into Heaven.
By thy incomparable ioys.
By thy Eternal glory.
Lamb of God who takeſt away the ſins of the world. Spare vs Lord Ieſu.

Lord Ieſu deliver vs.

Lamb of God who takeſt away the ſins of the world. Graciouſly hear vs Lord Ieſu.
Lamb of God who takeſt away the ſins of the world. Have mercy vpon vs.
Ieſu hear vs.
Lord Ieſu graciouſly hear vs.

Let vs Pray.

O Lord Ieſu Chriſt who haſt ſaid vnto vs, ask & you shal receiue, ſeek and you shal find, knock and it shal be opened vnto you: grant, we beſeech thee, vpon this our moſt humble petition the effect of thy divine loue, that we may loue thee with our whole heart, and neuer ceas from thy praiſes, nor from glorifying thy holy name.

O moſt louing and our diuine Redeemer, Ieſu work in vs thy perpetual loue, together with the fear of thy ſacred Humanity, which

thou haſt annointed and ſanctifi'd by the vnion of thy Deity; that we may be evermore ſubject and obedient to thee, ſince thou doeſt never leave thoſe deſtitute of thy grace, whom thou haſt eſtablisht in the ſolidity of thy love, who with the Father and the Holy Ghoſt liveſt and reygneſt God, world without end, Amen.

THE LITANIE of our B. Lady of Loretto.

Ord have mercy vpon us.
Christ have mercy upon us.
Lord have mery upon us.

Christ hear us,
Christ graciously hear us.
God the Father of Heaven. Have mery upon us.
God the Son Redeemer of the world. Have mercy upon us.
God the Holy Ghost. Have mercy upon us.
Holy Trinity one God. Have mercy upon us.
Holy Mary. Pray for us.
Holy Mother of God. Pray for us.

Holy Virgin of Virgins.
Mother of Christ.
Mother of Divine grace.
Most pure Mother,
Most chast Mother.
Vndefiled Mother.
Vntouched Mother.
Lovely Mother.
Glorious Mother.
Mother of our Creator.
Mother of our Saviour.
Most prudent Virgin.
Venerable Virgin.
Renowned Virgin.
Powerful Virgin.
Mild and meek Virgin.
Faithful Virgin.
Mirrour of Justice.
Seat of Wisdom.
Cause of our joy.
Spiritual Vessel.
Honourable Vessel.
Vessel of devotion.
Mystical Rose.
Strong tower of David.
Solid tower of Ivory.

Pray for us.

Pray for us.

Golden habitation.
Ark of Covenant.
Gate of Heaven.
Morning-ſtarre.
Health of the ſick.
Refuge of Sinners.
Conforteſſe of the afflicted.
Help of Chriſtians.
Queen of Angels,
Queen of Patriarkes.,
Queen of Prophets.
Queen of Apoſtles.
Queen of Martyrs.
Queen of Confeſſors.
Queen of Virgins.
Queen of all Saints.

Pray for us.

Lamb of God who takeſt away the ſins of the world. Spare us ô Lord.
Lamb of God who takeſt away the ſins of the world: Hear us ô Lord.
Lamb of God who takeſt away the ſins of the world. Have mercy upon us.
Chriſt heare us.
Chriſt graciouſly hear us.
Lord have mercy upon us.

Christ have mercy upon us,
Lord have mercy upon us.

Our Father which art in Heaven; &c.

Let us Pray.

O God of unspeakable mercy, who hast vouchsafed for our sakes to be made not only Man, but the son of Man; and wouldst have a woman to be thy Mother on Earth, who from all Eternity hadst God to be thy Father in Heaven; Grant that we may celebrate her memory most devoutly, venerate her Maternity most sincerly, and be most humbly subject to her most excellent dignity, who hath conceived Thee of the Holy Ghost; hath brought Thee forth of her womb, remaning a pure Virgin; and to whom thou hast most humbly vouchsafed to be subject here on Earth, who art the only begotten Son of God, our Lord Iesus Christ; who with the Father and the Holy

Ghoſt liveſt and reigneſt world without end. Amen.

Let us Pray.

DEfend, we beſeech thee, ô Lord, by the interceſſion of the ever Virgin Mary, this thy family from all adverſity; and, being proſtrate before thee with a moſt profound humility of heart, favorablyprotect us from the ſnares of our enimies·through onr Lord Jeſus Chriſt, thy only Son; who liveth with thee in the vnity of the Holy Ghoſt, for ever and ever. Amen.

THE END.

Soli Deo Honor & Gloria.

COurteous Reader, this little booke being printed abroad, no diligence of the Corrector could avoide ſome of the many faults which the

Printer (not vnderſtanding our language) muſt needs haue bin very ſubiect to: his ignorance deſerves thy pardon; and my pains thy prayers, which I moſt heartily craue: and moſt entirely ſubmit the whole to the Correction of the Holy Catholick Church. If thoſe, into whoſe hands this Manual shal come, will be pleaſed to make vſe of it with the like intention, as it was compoſed with, the fruit will not be vnanſwerable to his deſire who is a hearty and tru wel-wisher of the greateſt happineſſe to their deareſt ſouls.

PRIVILEGE DV ROY

LOVIS par la Grace de DIEV, ROY de FRANCE & de NAVARRE: A nos Amez & feaux Conſeillers, les Gens tenant nos Cours de Parlement, Baillifs, Senechaux, Prevoſts, ou leurs Lieutetenans, & à tous autres Nos Iuſticiers & Officiers qu'il appartiendra, Salut: Noſtre cher & bien amé VINCENT DV MOVTIER, Marchand Libraire & Imprimeur de Noſtre bonne Ville de Paris, Nous a tres humblement remonſtré qu'il deſireroit faire imprimer un Livre intitulé *Manuel de Devotion, contenant pluſieurs Prieres & autres Exercices ſpirituels, en langue Angloiſe, Compoſé par le ſieur* GVILLAVME CLIFFORD *Preſtre Anglois*, vû, lû, & approuvé par François Gage Docteur en la Faculté de Paris, comme il appert par ſon certificat cy-attaché ſous le contreſcel de noſtre Chancellerie, s'il nous plaiſoit lui accorder nos Lettres ſur ce neceſſaire: humblement requerant icelles: A CES CAVSES, Nous avons permis & permettons par ces preſentes audit du Moutier d'imprimer ou faire imprimer par l'un de nos Imprimeurs par Nous reſervez ledit Livre, & iceluy vendre & debiter en tous les lieux de noſtre obeiſſance, en telles marge, volumes & caracter

& autant de fois que bon lui ſemblera, durant le temps & eſpace de ſept années, pendant lequel temps, faiſont deffences à toutes perſonnes de quelques qualitées & conditions qu'ils ſoient de l'imprimer ou faire imprimer, vendre ny debiter durant ledit temps, ſous pretexte d'augmentation, correction, changement de titre, fauſſe marques, ou autrement en quelque ſorte & maniere que ce ſoit, ſans le conſentement de l'expoſant, ou de ceux qui ayant droit de lui à peine de trois mil liv. par chacun des contrevenans applicable un tiers à Nous, un tiers à l'Hoſtel Dieu de noſtre bonne Ville de Paris, & l'autre tiers audit Supliant, confiſcation des exemplaires contrefait, & de tous dépens dommages & interest, à la charge qu'il ſera mis deux exemplaires en noſtre Bibliotheque publique, un en celle de noſtre Chaſteau du Louvre, & un en celle de noſtre treſcher & feal le ſieur SEGVIER Chevalier, Chancelier de France, avant que de l'expoſer en vente à peine de nullité des Preſentes, du contenu deſquelles Nous vous mandons faire joüir ledit expoſant plainement & paiſiblement, ſans ſouffrir qu'il lui ſoit donné aucun trouble ou empéchement quelconques. Voulons auſſi qu'en mettant au commencement où à la fin dudit Livre un extrait des Preſentes, elles ſoient tenues pour deuement ſignifiées, & que foy y ſoit ajouſtez, & aux copies collationnées par l'un de nos amé & feaux Conſeillet & Secretaire comme à l'original. SI MANDONS, au premier noſtre Huiſſier ou Sergent ſur ce requis, faire pour l'execution des Preſentes, tous exploits neceſſaire, ſans demander autre permiſſion, car tel eſt noſtre plaiſir : nonobſtant clameur de haro,

charte Normande, & autres Lettres à ce contraires. Donné à Paris le 14. jour d'Aouſt mil ſix cent ſoixante & dix, & de noſtre Regne le vingt ſeptiéme.
Par le ROY en ſon Conſeil.

GVITONNEAV.

Regiſtré ſur le Livre de la Communauté des Imprimeurs & Marchands Libraire de la Ville de Paris, le 18. Octobre 1670.

L. SEVESTRE Syndic.

Achevé d'imprimer le 15. Dec. 1671.

Les exemplaires ont eſté fournis.

THE DOCTORS APPROBATIONS.

I *Vnder written Doctor of Divinity in the Vniversity of Paris, have read over a little booke intitled* A Manual of the poor Man's &c. *composed by W. C. in which I find nothing contrary to the Catholick Apostolick and Roman faith, or good manners: but rather much that inciteth Christians to the true practise of solid piety and Devotion In witnesse whereof I have hereunto set my hand, this 1. day of March. 1670.* F. GAGE.

LIbellum Anglo idiomate scriptum à viro piissimo pariter ac Nobilissimo D. W. C. sacerdote Anglo compositum, optimis instructionibus, Meditationibus, & Orationibus plenum, magna cum de-

lectatione perlegi, in in quo nihil nisi valde orthodoxum, & Christianæ vitæ acReligionis profectum quærentibus, maximè vero Neophytis, utilissimum deprehendi; sapit porrò authoris sui pietatem maximam ac vitæ integritatem, quippe qui generis splendorem, (quo maximi inter Anglos fulget) virtutum suarum splendore excellere videatur. Quamobrem bono Catholicorum Anglicanæ ditionis consulens hunc pœlo digniſſimum censeo ut ibi aliquos reperiat approbatores. Datum Parisiis die 10. Decembris anno restauratæ salutis 1669.

I. MOLONY sacræ Theologiæ Facultatis Parisiensis Doctor.

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